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MEMOIRS

OF THE LIFE OF

RICHARD BURDSALL;

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SHewing

THE MERCY OF GOD IN CHRIST
JESUS, TO A SINNER;

ALSO

OF HIS TESTIMONY TO THE TRUTH
HE HATH RECEIVED.

WRITTEN BY HIMSELF,
In the Years 1796—7.

*As ye have freely received, also freely give.
He that believeth shall not be ashamed.*

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P R E F A C E.

READER, whosoever thou art, to whom this little Book may come, I advise thee first to consider with what view thou sittest down to read it. Is it with a view to please thy carnal curiosity? or is it with a view to search for spiritual profit? If for the former, thou wilt receive but little advantage; but if thou art in search of the latter, I have no doubt but thou wilt meet with something, by the blessing of God, that may be of use to thee; for all who search after Spiritual Profit, are also blessed with the Spirit of Prayer;

and I have no doubt but thou will supplicate the Throne of Divine Grace. I assure thee, I did not presume to write before I asked counsel of the Lord ; and it is him, and him only, that can make this, or any other Book, a blessing to thy soul.

Thou will not look at the language, but the *simple truth*. The language is for the learned ; who, for the most part, are lost in themselves, not knowing that Divine Wisdom only can come from God.

He that would be made wise in Divine wisdom, will acknowledge before God his own folly. As it is written, if any man will be wise, let him become a fool, that he may be made wise. Where is the wise ?

wise? Where is the scribe? Where is the disputer of this world? Hath not God made foolish the wisdom of this world? For after that, in the wisdom of God, the world by wisdom knew not God, so it pleased God by the foolishness of preaching to save them that believe, For you see your calling, brethren, how not many wise men after the flesh, not many mighty, not many noble, are called. For God hath chosen those things which they would, and do call foolish things, to confound the wise. And God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen; yea, and things which are not, to bring to nought the

the things that are, that no flesh shall glory in his presence. Wishing the Reader the gift of the Holy Ghost, that spirit which alone can guide into all truth ; so shall thy soul reap the advantage in reading, and my desire will be answered in writing, is the prayer of thy Servant, in Christ Jesus,

R. BURDSALL.

THE

THE
L I F E
OF
RICHARD BURDSALL.

I WAS born March the 14th, 1735, at Kirby, in the parish of Kirkby-Overblow, in Yorkshire. When about ten years old, a thought concerning futurity crouded into my mind, in such a manner, that I was very unhappy. I endeavoured to divert myself from it, thinking it soon enough for me, so young, to think of my latter end. I was very fond of play, and had plenty of companions; the Sabbath-day, in the afternoon, was the time for our rendezvous, both old and young, to assemble;

semble; the young ones played, the old ones looked on. Sometimes the old ones engaged in the heat of conquest, and quarreling and fighting oftentimes ensued. Our play was chiefly that of the foot-ball. O what a pity that Magistrates and Ministers, in a land where the Christian name, and the Bible is read and professed, should feel no more zeal for the honour of the Lord's Day! but what can be expected, when darkness hath covered the earth, and gross darkness the people. One Sabbath-day evening, having returned home, my conscience forced me to my knees: I prayed in my best manner, that the Lord would pardon me: I was greatly afraid the devil would have me that night; I covered myself close down in bed, thinking I might save myself by this means, but could not sleep. O Lord, how ignorant was I, and like unto a beast before thee. The next morning, the conviction had forsaken me, and the morning light comforted me, although I knew not my Saviour.

About

About this time, in the year 1745, the rebellion broke out in Scotland, and a great rumour spread in all parts; horror and amazement seemed to take hold on all:—besides this, to heighten our fears, a blazing comet appeared every night in the West, which seemed to fill every mind with predictions that horror and devastation would be the end. I was greatly terrified; but on reading the 13th chapter of St. Mark's Gospel, v. 7. *And when ye shall bear of wars, and rumours of wars, be ye not troubled: for such things must needs be; but the end shall not be yet.* From these words, “the end shall not be yet,” I was comforted; and felt a joy in my heart, believing I should not die in this rebellion. I wept; and my mother, who was with me, was astonished that I should seek comfort from the word of God.

Let the Reader take notice, I was not pardoned; neither did I feel, at this time, the need of my sins being pardoned, having not as yet a knowledge of my lost state.

At this time a great noise arose concerning a people called Ingamites, and the general cry was under a pretence to religion; their meaning was to join the Pretender. I felt troubled at this. The report was, that they were within eight miles of us; and that many of them had been put into a pond; I thought, had they drowned them, they had served them right. Such was my spirit; but soon after, this character bore a different aspect, and from what I heard, I was persuaded in my mind, that they were the people of God, altho' I had not seen any of them, and my conscience smote me for thinking they should have drowned them. I began to take their part against those that spoke evil of them; and brought myself under the reproach of a METHODIST. I wondered at the name, knowing them before to be called Ingamites. At this time I had an acquaintance with a family of the Roman Catholic persuasion, who seemingly, as I thought, knew more of religion than the Protestants.

Protestants. I often conversed with them; one of them talked with me concerning a common sin, most people are guilty of; and he added, it is a sore thing that a man should go to hell, to be tormented with fire and brimstone, for what we call a few minutes of pleasure; and farther added, we had better tread red-hot bars of iron, with our bare feet, all the days of our life, than go to hell. I bless God, although rough doctrine, I never forgot it; it is no matter who speaks, if the Lord sanctifies the means. I had often secretly wished to hear some of our able Protestants and those Catholics converse together.

Some time after this, the Clerk of our parish, and one who bore the name of an Exciseman, both members of the Church of England, with some others of the same persuasion, met at a publick house, at which place I was present also. I rejoiced at this opportunity, for I was closely attached to the Church. One of those Catholics being there, now thought I, I shall

get some information, should they fall into conversation about religion:—they presently did so, and to my great surprize, tho' our Clerk and the Exciseman were both scholars, yet the Catholic fairly out-did them, for they could not answer him one question in ten; nor any that was there; he making use of the scriptures, but they had no scriptures whereby to prove their tenits. I had strong reasoning with myself after, thinking I should have to turn Papist to be right.

Soon after this, I had a conference with the same Catholic, who made it appear, that our sins must be either pardoned, or purged somewhere, or we must not come into heaven; and as I knew neither of these operations, I thought I must either turn Papist, or go to hell; and the latter I could not bear to think of. However, I was determined to read the Bible. I did so: but a thought harrassed me much; Who can tell whether the Bible be true? To help forward this, a brother of mine said,

said, that some people believed it was a book that was set forth by man on purpose to keep the people in awe; another of my acquaintance, (who pretended to know more than many I had met with) told me the true scriptures were burnt at the siege of Jerusalem, and the book, which I had read, was only a bye-bill. My soul was grieved at this council; and the advice which they had given, had no weight with me. I was determined to read the Bible through again, and it was well for me that I did, for my thoughts began to be now more upon religion than before. I constantly attended the church; and having an inclination for music, I was persuaded to join the singers, which I did, and after a little practice with them, could have sung the part called Treble to the whole set; and because many praised me, I was as proud as satan could make me. I learned to sing with several masters; but all this while, my sins had dominion over me, altho' many thought me.

a pleasing and religious man. One night, our singing-master took several of us to a publick-house; he was a pleasing affable companion; spoke against sin, gave us kind reproof, and made a law against swearing.—This sin was mine; I did not like it, but when urged by passion, it mastered me, and because this man took against it, I loved him the better. I began to sing a psalm, but he told me that I must sing a song, and not to mingle psalms and liquor together. I thought this not right, for altho' singing songs had been one of my idols, I now began to see it wrong, and was determined to leave it off; and I said to our Master, that if I could not sing to the glory of God when drinking, I would not drink at all; and I immediately left them. On going home, it appeared to me that we were altogether dark; and that with all our singing, and all our pretences, the whole of our conduct was not right: but alas! I had not as yet heard the gospel, nor the way shewn me that leads to life. One

One Sabbath-day in the afternoon, one of our singers, a man of a very low spirit and cast-down disposition, desired me to go with him to see a very rich uncle he had a few miles distant. On our return home, we called at a publick-house to get a pint of ale, there happened to be a man there whom I had some knowledge of, who said he was going our way. We set out together, and crossing over a common, we espied a company of people before us. He said to us, with a sneer, "yon are all Methodists." I felt his saying touch me, but I said nothing. When we came up to them, he, with a ranting speech, said to them, "you are all Methodists." One amongst them, who was the preacher, replied, "never mind, if thy method is right." The other replied again, "I shall see thee at Spofforth next Saturday night, and I will take thee by the collar and hail thee out." The other said, in answer, "when I see thee go to hell, I shall set up a shout." These words touched my spirit,

spirit, and I stepped to them, and said to the preacher, "Christ did not say so?" but he said, "that the Saints should judge the wicked." I said, "when the Saints were reviled, they did not revile again." Upon this, we fell into conversation, and my two companions left me with the Methodists. We reasoned for about two miles, so far as our way lay together. I asked them who the false prophets were that should arise to deceive; if it were possible, the very elect? They bid me read the scriptures. I told them I had read the scriptures, but could not tell who they were. They bid me read again; and one of them said, I knew an apple from a crab. I was offended at this, but they apologized, and all was well: we shook hands when we parted, and was good friends; and I never forgot the conversation.

I was now drawing near the sixteenth year of my age; and my brother, who lived at York, begun to be jealous of me; altho'

although he had no reason for it, for all this time I had no religion in me, or next to none. He would sometimes say, I would not have thee turn Methodist, if thou dost, I shall certainly leave thee nothing. His circumstances was tolerable; he had no children, and no appearance of long life. His wife would have heard the Methodists, but he would not let her, (there being at that time a small company attended in Beddern, in York) and I had not heard any of them as yet.

My brother's wife came out of the West-Riding of Yorkshire, from a place called Elwick. Her eldest brother was of a serious turn of mind, and she having a desire to hear, but could not with peace at home, fixed a time to go see her relations in the West, and asked consent of my father and mother for me to go with her. I would observe here, my sister did not know at this time that I had any concern for my soul, neither did I know that she had. I went with her to see her relations,

tions, it being Christmas time, and our stay there was to be a fortnight. On the second night after our arrival, we must needs play at cards, and for fear of offending my new acquaintance, as I had never been there before, they linked me in amongst them; but my sister-in-law would not play. I was ashamed for myself, and grieved at my effeminacy, and more so when her eldest brother happened to come in when we were at play. He walked round the room as one unsettled, when he saw us at cards. Some of the company jeered him, and indeed had cast him out from amongst them, on account of his religion; and as fire and water are two contrary elements, so was our practice and his conversation, which was chiefly with his sister. He invited his sister to go and hear Mr. Grimshaw the next day at Bingley; he also asked me to come with her.—My heart glowed within me like a fire, and burned till the time came. The next day, which was

New Year's Day, (New Style) happened to be a very stormy, snowy day; and when we came to the place, I trembled so much with cold, that I thought I could not bear it long. The place of worship was a barn, fitted for the purpose, with new deal seats and pulpit of the same. The sight of the people was pleasing to me, and after waiting a short time, a little broad-set man, sharp-looking, and in a lay habit, buttoned up from the present storm, quickly loosed his garments, and in a moment was in the pulpit, gave out a hymn, which they sung like thunder; his voice, in prayer, was to me as the voice of an angel: after prayer, he took out of his pocket, a little bible, out of which he read these words, *Glory to God in the highest, and on earth peace, good will towards men.* The Holy Ghost now shone upon my heart—I saw myself lost, and all men in a state of nature with me. I wept, and wished for my poor father and mother, knowing them to be in the

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same

same state. I resolved to go home the next day, and relate to them what I had heard, thinking I could make them sensible of their lost condition; and altho' our stay was to have been a fortnight, yet they could not persuade me to remain any longer with them, for I thought they might die, and if death should take any of us in the state we were in, eternal death would be our fate. Upon these considerations, I thought I would loose no time, and I believe, had they offered me my hat full of gold to have stopt longer, I should have refused it; so I left my sister-in-law, and went home. When I came to acquaint my father and mother with what had passed, which I thought might be of some use to them, it seemed quite the reverse, for they told me I had been hearing some silly Methodist Preacher. My soul was troubled, because my well-meant endeavours were despised, and I was called a Methodist by all around me, and the only one in our place; but I well knew I was
not

not in that method I wished to be, for my sins still overcame me, altho' I begun to hate them more than ever, and resolve against them ; but to my great grief, all my resolutions were like a thread of tow touched with a spark of fire ; for having not come to take hold of the strength of a saviour, my corruptions were my master, satan knew my weakness, and made use of it : O how doth he perplex and harrass those who have not learned to use the shield of faith ; but how could I use the shield of faith, who had not believed in Jesus for the pardon of my sins. I had heard no gospel preached, tho' I went constantly to the church. I found great help from the Morning Prayers, and the Creed ; but the sound from the pulpit was as a dry breast to my thirsty soul : Jesus was not preached, the only food for starving souls ; but who can preach Jesus that knows him not. I begun now to go to the Communion Table, fasting, trembling, and weeping ; but could not obtain the

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peace

peace I wanted. The enemy would sometimes flatter me, and say, look how much thou art mended, and how much thou exceed others; if thou dost not come at heaven, what will become of those who take not the pains thou hast done.

I began to keep company with a young woman, in our neighbourhood, who lived in the Catholic family before mentioned; she was of that persuasion. I thought I was not as I should be whilst I remained single;—but here, satan and my wicked heart deceived me, and my soul lost ground. The woman here mentioned soon after left our part, and went to live near Ferrybridge: it was well for us both, for we neither of us had any knowledge of true religion, nor any prospect in a temporal way. I often thought of her, and should have followed her, but being subject to my father, I waved it from Martinmas till August following, when I took the opportunity of going from York to Ferrybridge. Passing tyburn, near York, two
men

men were tied up by the neck; the multitude was leaving them; I stopped to look at them: the name of the one was Richard Varley, the other Richard Holdsworth. Two men close by, had what is called a confession; one of them was reading it; the other laughed and said, "Varley knew his sins was forgiven him." These words was fixed upon my mind, and I may say, had greater weight with me than the woman I was going to see. I kept on my journey, and at a place called Sutton-Hall, where a Catholic family then resided, I was kindly received. Their Priest inquired many things of me, but nothing about the soul. They had christened my friend over again, at this place, calling her by another name, which caused some niceness on my part, yet I could scarcely tell why. I stopt here all night, parted friendly next morning, but told my friend my design was to drop our acquaintance, which we did, and I never see her after.

Some time previous to this I saw three men hung at tyburn, which proved a blessing to me, as they were a means to put me in mind of my latter end; but the human heart is so wicked and depraved, that the Lord, for ends which he knows best, lets us wander in our own way, like Israel in the wilderness, tho' He is able to convert and heal the blind soul, and set it right at once. But to return to the three men before-mentioned, one of them was for horse-stealing, the other two for stealing sheep; the latter being both neighbouring men, made it more awful to me. The man for horse-stealing declared himself innocent of the crime for which he suffered, and put up his cap several times, when the hangman had pulled it down, saying, "let me see as long as I can." They sung the Lamentation of a Sinner; when the people under the gallows joined with them; a man giving it out when the ropes were about their necks, which was very solemn. I wept

wept and prayed, and thought of them, and dreamed of them; but my soul was not yet converted.

I now begun to think that I must be settled in the world before I could live to God as I should do; and accordingly got an acquaintance with a neighbouring farmer's daughter, of a gay turn of mind, and suited to my disposition; she was very fond of dancing, which was likewise one of my greatest foibles. Here I was taken captive. Her parents, was much against me, thinking me much inferior; but this meant very little, for I found favour from the young woman.—

We were nearly both of an age, and every thing seemed agreeable; and although I worked diligently at my trade, yet I had no opportunity, or prospect, of marrying; having no home to take a wife to, being with my father, who perhaps thought me soon enough to marry. However we kept company, and went to see one of her relations at a feast, where we got to dancing
at

at a gentleman's hall; one of my own name, who cared me much. We stayed here till Sunday morning, in the midst of plenty, and at no expence to me, save a smarting conscience, which I felt afterwards. In our return home, it being the Sabbath-day, we dined with another of my fair traveller's relations, who, after dinner, invited us to go to a Methodist meeting. When we came there, he would not go in, but stopt at the door. There happened to be a person in the house that knew me, and who immediately began to weep, and I could not forbear myself.— These words came into my mind: *Weep with them that weep, and rejoice with them that do rejoice, be of the same mind one towards another.* It was a prayer meeting, and a man gave an exhortation. This was a profitable time; I wept much; and the people rejoiced over me: my fair friend seemed disgusted, and called me a Methodist; and the man who was the cause of our going, and who stood at the door,

was

was offended, and bid the devil methodist us all; asking if we had not got enough. How astonishing are the dealings of God, when wicked men are permitted to help forward the cause for which they have no design. Here I learned something, but not to get power over myself. My passions were a little checked, because the young woman's pride would not let her kneel down; I did, and she upbraided me for so doing: we differed in our opinions, but this did not part us, for I believe our affections were much attached to each other. A little time after this, one summer evening, being set at her father's door with her and her sister, supposing the family to be gone to bed, contrary to our expectations, her father came out in a great rage, struck at both his daughters, pulled them into the house, and bolted the door, but said nothing to me. I was much grieved at seeing this treatment. His daughter told him (in my hearing) that if I could not be welcome there, she would
go

go somewhere where I should be welcome, and immediately opened the door and bid me come in, but I desired to be excused, and began more closely to consider of the matter. This young woman had an own cousin lived servant with her father, he was counsel keeper on both sides, and often fetched and carried. He communicated to me that he wished to know his fortune: I told him, I did not understand such things, but I knew where one lived who professed astrology, and I would go with him; so we set off one Sabbath-day morning; my conscience began to condemn me, and I said we were wrong; but he felt no harm. When we came to the man, I asked him if there was any harm in what we were about? he answered, there is harm in all things. I got no ease from this answer. I then asked him if he had any thing to do with satan, in his way of proceeding? He said, the devil had lost a great deal of his power by the death of Jesus Christ. I wept; and I believe
had

had any one been there who had any know-
 ledge of Jesus, and could have spoken of
 him, I might have believed ; but, alas ! I
 was come to a wrong place. He told me
 he had nothing to do with the devil ; it
 was by tracing the planets, as he called
 it. I then consented to hear him. He
 told me the place of my abode ; what I
 did the preceding night ; and that I was
 born under a watry planet, but that the
 next to it was a dry one, which he called
The Moon's House, otherwise I was in
 danger of being drowned. This story
 my mother had often told me, having
 something over my face when I was born.
 I remember also of hearing her say, that
 if any one should happen to come our
 way, that could tell fortunes, she would
 have mine told. I was now put in great
 fear when the man began to unriddle the
 mystery, and also bid me beware of water
 for two years to come. He also told me
 many other things which came to pass,
 which I shall not trouble the reader with
 here,

here, save he smiled, and said, I should follow something riding up and down the country, he knew not what to call it ; but before the two years was expired, he warned me of one Sabbath-day morning.

An own cousin of mine, who was a soldier in Colonel Hale's regiment of light dragoons, came on a furlough to see his friends, with a comrade of his, and one of my acquaintance, one who professed some seriousness ; we had all been companions a few years before, and glad I was to see them. By their desire, I went to bathe with them in the river Wharf, at a mill-dam. The young man, my acquaintance, was a good swimmer, which made me bolder than I ought to have been ; the river was low ; the morning hot ; and fearless of danger, I stripped upon the mill-dam, which was a slope dam, the water being about half a yard below the skirts, but very deep. I sat down, dropped into the water, and swam over. The soldiers would not go in, and the young man,

man went in at another place. When I had got safe over, my acquaintance said he believed I might have walked in the water where I went in. Upon this, having no thought of any danger, nor of the Wise Man's warning me of water, and being with one that could swim better than myself, I ventured to go back to the dam to the place where I first went in, and thinking to touch the bottom with my feet, I went down into a pit like a draw-well; I came up very much frightened, and hit my head against a wood pile, which sent me down again: I came up a second time, and was now sensible of my danger, but cannot remember that I had any thought of praying, my terrors was too great, and no one near to help me, except the Lord, whom I a wretch did not look for, and if he had dealt with me as I deserved, the pit, yea the pit without bottom had swallowed me up. When I came up the third time, I caught hold of the end of a beam, but on clinging my arms round it, it hung

so much aslant, and being wet also, with some moss upon it, and I being weak, I dropped again into the pit, for the last time as I thought. My companions all this time were looking on, having no power to assist me. It was now the Lord's time to help, when all other help fails. When I came up again, tho' in the agony of death, those that stood by, said I leaped like a fish out of the water on to the dam side, where I lay some time before I came to myself. It seemed incredible to me; but things impossible to man, are possible with God; he would not let the water drown me at that time, glory be to his holy name. I have often had cause to say so from the heart since that time, as I have passed by the place to preach the gospel. When I came to myself, I chided my companion for not giving me some assistance; his reason was, he thought that I was drowning, and that if he had attempted to save me, I might have drowned him also. How feeble

feeble is the arm of flesh. My conscience began to awaken, and upbraid me for breaking the Lord's Day, and all the powers of my soul united to condemn me for past disobedience; however I put on my cloaths, left my three companions, and returned home, resolving to do better for the future. But alas! what is all our resolutions made in our own strength.

Here I must beg leave to return to the young woman with whom I kept company. She had left her father, and was gone to live with Henry Witham, Esq. of Wood-Hall. Her father informed this gentleman respecting me, and requested him to prevent my coming to see her. This gentleman signified, that if any one was found about his house, after eight o'clock at night, that had no business there, would be in danger of being shot. The young woman, when she went to this place, left several things in my possession; and as she was hired as dairy-maid, and milked out of doors, it gave me an opportunity of

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going

going by day-light ; and I soon found favour with those belonging to the house, especially the house-steward, and the husbandman, so that I had admittance at any time ; but all of a sudden, I thought this would not do, so I returned her the things she had left with me, and we parted very agreeable, and much to the satisfaction of her friends.

Soon after this, I got married to her next door neighbour ; a young woman with whom, at that time, I had not the least thought of marrying. She was no way inferior to the other, and her friends were very willing, which made every thing agreeable. It was now that I was determined upon a religious life : but, alas ! I knew not how, for I was not yet converted. However I began to pray. My loving wife seemed, before our marriage, to think it right, but now, when I was for praying, she wept, and chided me for so doing. This was no small grief to me, and the more I laboured for it, the
more

more she laboured against it ; but I concluded, this was the way which I was to be brought to know myself, and the Lord.

Soon after our marriage, I built a new house. The master carpenter, who I engaged with to do the work, was Clerk to a church ; the master of the stone work, was stiled a Methodist. I relate this passage, because, from the manner of their conversation, the Lord learned me to discern the righteous from the wicked ; the Clerk cursed and swore almost every word ; the Mason, when he spoke, was to the glory of God, or to edification. I observed whenever the Mason was attempting to sing praises unto God, (as he was commonly singing psalms or hymns) it so offended the Clerk, that he would curse and swear like a mad man. The carnal mind is enmity against God. I saw into the meaning of this, and was constrained to reprove him, for which he called me a Methodist, and cursed us both. I was so grieved at his behaviour, that I offered

to pay him the full of his money to leave his work before he had finished ; and before he had finished, he did so.

I now began to think that if I was not pardoned and absolved, I could not be saved. My wife was troubled, and told her parents, and complained to mine, that I was nothing but a Methodist. They all took her part, and bitterly persecuted me. I had no one to shew me any good. The Mason, having finished his work, was gone ; and there were no Methodists in in our place, nor any one who feared God that I knew of. My trials were now very great ; my wife's mother and my own father were the most bitter against me. My wife locked up the Bible from me. Sometimes, three or four together would set at me, scolding ; sometimes pitying me, as they called it ; and some would persuade me that I was crazed ; but all this was the means of bringing me nearer to the Lord, my Saviour, for as yet I did not know him, but the day was dawning
when

when I was to find him, which my poor dark soul had long sought for.

In the year 1761, I had an only brother, according to the flesh, died at York, where he had lived many years; his wife died about a year before; they left no children, and having some property, I was left executor. I was with him when he died, as I was also with his wife when she departed. The day on which she died, she lay speechless from morning 'till near night, in a calm disposition. Some people who were present would have her removed from off the bed on which she lay; I helped them, when she called once on Jesus, and immediately gave up the ghost.

When my brother departed, I was fully persuaded that the Lord had taken him out of the way on purpose to save me; for he had opposed the little seriousness I had, telling me, that if I turned Methodist, he would leave me nothing; and if I did not, that he would promote me.—
Hath not this been the promise of satan,
and

and the world, in all ages? One night, after his death, being in my bed-room alone, in much sorrow for my departed brother, and of a future state, fearing my brother was gone to a bad place, and without a change I might soon follow him, I was in such a state of mind as no one can believe, except those who have gone thro' the like experience. Satan tempted me; if I prayed, he was in the room, and would have me.—While in my feeble manner of praying, I thought I saw my brother tossed in globes of fire like unto a spark. O the agitation of mind I felt! yet, thank the Lord, after all this, when I had settled my affairs at York, I gladly returned home, resolving to redeem the time that I had lost, but my wife opposed me much, and both her relations and my own joined with her. She sometimes threatened either to take her own life or mine, if I attempted to go to hear any Methodists.

A circumstance happened about the Candlemas after I left York, which was on the 5th of November, 1761:—A neighbour of mine, who kept a publick-house, and who had endeavoured to hinder me in my progress to religion, called me his good lad; and would fain have diverted me from all seriousness, if possible. One night, he being much intoxicated with liquor, and missing his way, fell from the precipice of a lime-kiln rock, on to another, which was in height about fifteen yards, and was most terribly mangled. I went to see him, where he was lying in his blood, and a most awful spectacle indeed. From that time, this passage of scripture frequently came into my mind: *Flee for thy life.* I was at his funeral. When he was put into his grave, he laid several days uncovered, on account of the severity of the weather, the snow being so deep, no Minister could attend, which, altogether, appeared to me a most awful judgment; and unworthy as I was, it proved

proved a blessing to me; Glory be to God, for his long-suffering, patience, and for every means which he used to bring me nearer to himself.

By using gentle persuasion, my wife was prevailed upon to kneel down with me, which was no small satisfaction to me, every Wednesday and Friday, and also on the Sabbath-day, in the evening; yet I did not obtain the thing I earnestly sought after.

One night as I was reading prayers, for as yet I had not attempted to use extempore prayers, save in private, the Lord so opened my understanding, and gave me such a sight of my helpless situation, that I closed up the book and burst into a flood of tears. I felt my wants within, and needed no book to shew me them. My wife wept with me, and we had a good meeting; but it is not every conviction that ends in a sound conversion.—But shall we despise the day of small things? God forbid: the gracious Saviour doth not

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I desired my wife to let us pray every night and morning ; but this seemed over much for her. She said, we have something else to do : thou would do nothing else but pray. I reasoned with her on the subject from the scriptures, and of the necessity of this duty ; that if we did not ask, how could we expect the Lord's blessing, either spiritual or temporal ? I had reason to believe, the merciful Lord gave his blessing to my weak endeavours, tho' little appeared as yet. She sometimes would abuse the Methodists and me, and tell of more faults than she knew of ; the fear I had of offending God, preserved me from resenting outwardly, though inwardly I was often pained and troubled, but this was the means of bringing me nearer to the Throne of Grace. I was well assured none could help me, *but the Lord*. Satan often tempted me to give all up, and because I had so long trifled, all these things went against me, for God was against me, and I feared would never
 pardon

pardon me, my sins was of so long a stand, and too great. This text of scripture greatly comforted me, MAT. vii. v. 7, *Ask, and it shall be given you: seek, and ye shall find: knock, and it shall be opened unto you.* From these words, the Lord upheld me, and caused me to persevere in prayer.

One Sabbath-day, my father in law came to see me, and asked me if I would go with him to a publick-house, and he would treat me. He said to me, "thou has too much religion." I told him, "I had not yet attained unto it, for I was yet seeking after it." He said, "the Methodists would have all that I had." I told him, "I wanted to save my soul;" and I asked him "if he would be willing to answer for me before the bar of God, supposing such a thing might be admitted?" after a little pause, he said, "no." Then, said I, "do not offer to hinder me from doing the best I can for myself; as I am informed, in the Church, that the

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Lord pardoneth and absolveth all them that truly repent. I am determined to seek for it, though men and devils should oppose me. Finding me thus stupid, as he supposed, he left me.

About this time, that much-admired mansion, called Harewood-House, was building, and amongst the number of workmen there employed was one John Pawson, whom the Lord raised up to be a useful member in Harewood, about three miles distant from our place, where the people began to meet together to help each other. One of them gave me an invitation to a preaching. I went the next morning, it being Holy Thursday, but the meeting was not till the evening; and as I had stole away without acquainting my wife, I did not stop. The man who had invited me, gave me a letter to read, which was a blessing to me. On my return home, my wife and my mother would know where I had been, which on satisfying them, I got a severe lecture;

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but this only sent me to my knees ofner than I should have done, had they not done so.

I had a sermon given to me, preached by the Rev. Charles Wesley, before the University at Oxford, on this subject, *Awake thou that sleepest, &c.* I was reading it in private, as I could not read in pullick, and in tears, condemned, with what I understood when I came to his application :—"hast thou received the Holy Ghost ? or dost thou start at the question ?" I fell down on my knees, and besought the Lord to give it. The enemy came in like a flood ; thou wicked wretch, thou pray for the Holy Ghost ; the earth will open and swallow thee up alive, like Dathan's family. I started up again with fear, and thought I had worshiped satan, and there is no mercy, because I had obeyed the tempter in rising from my knees. I fell down again in a flood of tears, and said to the Lord, my eyes shall never more slumber, until I find in my heart

heart a place for the God of Jacob. It came into my mind, now I shall surely perish; for if I sleep before I obtain the blessing, I shall be a liar, and all liars shall have their portion in the lake that burneth with fire and brimstone. I wept bitterly, and rose out of bed six times that night, to call on the name of the Lord; and for fear I should sleep, (tho' sleep seemed to be far from me,) I was so terrified, that I am at a loss how to express myself; but as the righteous Lord knoweth, I shall not say more here.

This was on the Sabbath-day at night, and according to my vow on my knees before the Lord, I slept no more till the Friday following, May 23, 1762, when the Lord spoke peace to my troubled soul.

This was the day of my espousal to Christ; and I rejoiced with joy unspeakable and full of glory. I now wished to communicate my mind to a Methodist, and to tell him of my great deliverance; but there was none near me that under-

stood the Lord's work in regenerating a soul ;—nothing but wickedness and persecution.

I was set at liberty as follows : after four days and nights struggle, and guilt, and condemnation ; and for want of sleep my appetite failing, I was brought very low ; and great pains were taken to persuade me that I was crazed ; and sometimes I thought so myself, and I often told the Lord, that if he did not come to my deliverance soon, I should be crazed and lost : but O ! the loving kindness of the Lord, to me a sinner, when I thought him to be the farthest off, he proved to me a God at hand !

On the Friday, as before-mentioned, I went into my work-shop, (as I had nothing to depend on for a livelihood but my hand labour) and though I was very weak, yet I fancied I could do some little, and found myself quite different from what I expected ; a calm came upon my mind, such as I never experienced before, and I found

found myself disposed to sing ; but I thought, there is nothing I can sing to please God : hymns I know not how to sing ; and psalms I dare not sing ;—but, I thought again, I may sing the Lamentation of a Sinner ; and I never found such a sweet song before, glory be to God, for as I sung I wept, and my sorrow was so sweetly mixed with joy, that it was unspeakable and full of glory. In this extacy of joy and sweetness of sorrow, for the Lord made it of a godly sort, these words came into my mind, *I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool* : In a moment, with the eye of my mind, in my idea, I beheld the vision spoken of by Daniel ; my flesh seemed to creep on my bones, and my blood to chill in my veins, until these words came to my mind, *Believe on the Lord Jesus Christ, and thou shalt be saved* : my heart rejoiced in the Lord, and heaven opened in

my soul. If God had spoken with a vocal voice from heaven, I believe I could not have been more satisfied. I felt my sins, though many, were forgiven, and gave him glory for it; and I thought I would tell it to all the world. For three days my joys were such that I desired the Lord would let me die, for fear I should sin again. Before I found peace, I was tempted not to seek it, for if I found it and lost it again, it would be worse for me than if I had not found it; and often, on my knees, have I besought the Lord, rather than I should live to sin again, that he would take me to himself: but I was a young scholar in the school of Christ.—Whilst I was in this extacy of mind, I was called to my dinner, and in about twenty paces betwixt my shop and the house, the enemy came upon me—this is all enthusiasm; I said inwardly, it is well if it is not: again it came into my mind, thou dost not know if there is such a scripture as, *Believe on the Lord Jesus Christ*

Christ, and thou shalt be saved. I answered, I do not; but I think there is. When I came into the house, my dinner was ready, and my wife was waiting for me to ask the Lord's blessing, it being customary with me so to do, yet I had something more in view than the food which perisheth. I went into a private place, and on my knees, cried unto the Lord, if I am deceived, O Lord! undeceive me: and the merciful Lord answered my prayer; and I could, without any doubt, say, Lord, now I believe, if I never believed before. I arose from my knees, my soul rejoicing in the Lord my Saviour. A bible happening to lay on a table, in the room, I opened it providentially on the very text I had just before disputed, *Believe on the Lord Jesus Christ, and thou shalt be saved*; my heart leaped within me, and I went and said to my wife, "my dear wife, I have found a happiness this day which I never knew before!" She gave me for answer, "the
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"Lord pity thee! for thou art melancholy." I said no more, for I would not begin to dispute at this time: as I had no one to disclose my mind to, I was necessitated to cleave to the Lord, my only and best friend, who was more than sufficient for me.

Somehow I began to doubt again, notwithstanding my clear confidence;—O foolish and slow of heart to believe. My reasoning was for fear I should not live without sinning; and if not, how could I die without it; and if I should be found amongst the fearful, I should share the fate of the unbeliever. Having no one to instruct me, I was ready to let go the confidence I had obtained, instead of looking up to Jesus, my advocate with the Father, and be thankful for what he had done for me. I looked on myself, and reasoned with the enemy, who brought me into doubting. But, soon after, Providence brought me to a meeting with a few friends, who was better experienced than

than I was, and the Lord sanctified the means for my good. I told them my state, and that I still doubted. An old experienced man, answered, "it is the devil, stamp him under your feet." Had I not been acquainted with the Litany of the Church of England, the saying of the man would have started me; but with his words, it follows thus, "and may we finally beat down satan under our feet."—My heart again rejoiced in the Lord, and in the best manner I was able, I praised him: and like the Eunuch, when Peter left him, I went on my way rejoicing:—but, I had not gone a great way, before I was attacked from another quarter; for the change that had taken place with me was spread abroad, and brought my relations, friends, and acquaintance, from all parts, about me, and I had a full engagement, for a season, every day; some counseled, some pityed, some scolded, and others reviled; but this was the means to bring me nearer to my best friend,
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my only Saviour, for his light shone so clear, and discovered to me their ignorance, that I could say with Job, " miserable comforters are ye all ;" and this was not all, for he opened my mouth in such a manner, that I became a preacher to them, and I have reason to believe, by these means, he brought many sinners to himself.

On the Sabbath-days my neighbours usually came to see me, for I was a wonder to many, as well as to myself. Some reported that I had seen Jesus ; others said, he is born again ; some laughed, and scorned, and some said, it is the right way.

One Sabbath-day, as I sat in my house, with my wife, reading in the bible, for I made it my study, I begged for that spirit who indited it, and caused it to be recorded, would help me to understand it, that I might not be deceived by cunning men, whom satan, by his subtlety, makes use of to deceive mankind. Many of my neigh-

neighbours came in smiling, and seemed to be filled with a pleasing curiosity. I said, as you are now come, I will read to you a chapter in the bible, which I did, and they were all struck with solemnity, and seriousness seemed to sit on every brow, whilst I read and commented upon it, according to the light which the Lord had given me; and the opportunity of doing this was put into my hands, for they came to me, I did not go to them. When I had done talking with them, I said to them, we will sing a psalm; and I asked them to kneel down with me, and we prayed together; and I found Him in the midst of us, according to his promise. After praying with them, they went away seemingly in quite a different manner from that when they came in; and one of them said to the rest, in my hearing, "they said he was crazed, but it would be well for us if we were so crazed, for I am sure it is the right way." From this circumstance, a fear came upon me, least

least the Lord should require me to bear the testimony I had received, for as he had pardoned my sins, whether I should not testify this to others, as I was well assured, that all men, by nature, and even those around me, were in darkness. Here I was in a strait: yet, when the people came to my house, I could not forbear speaking to them; and this they did many Sabbath-days afterwards.

My wife began more than ever to oppose me, fearing that I should commence a Methodist preacher; and my prayers were for the Lord to direct me, as I had enough to do with myself without preaching to others; for I found a law in my members waring against the law of my mind, which often brought me into trouble. I fasted and prayed, and oftentimes offended my poor wife when I did not sit down to breakfast with her, and it likewise hurt me, but I saw my soul was of more value than the body: I wanted to love Jesus with my whole heart; as both

the Old and the New Testament spoke of it, and I was sensible I had not done so as yet, neither had I met with any that could say so by experience. I had met with some, who said, all our righteousness is in Christ: but, if this be true, which I owned, yet it did not satisfy me, except Christ dwell in me; and this faith I wanted. I had met with some who said, we must be holy, and never feel any more evil, neither pride nor anger. Others I had met with, who said, the leprosy must abide in the house till the walls are taken down: that is to say, sin must remain till death. These seemed wide extremes: nevertheless, I prayed to Him, who had pardoned my sins, that he would cleanse me from all unrighteousness.

One Sabbath-day, in the morning, I went to a meeting, about three miles from my own home, where I met with a serious young man, who had been long in the way of profession, but, like myself, little in the faith; nevertheless, his conversion

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was a blessing to me. On our return from the meeting, he accompanied me about a mile out of his road, and in our conversation, he told me of one who was sanctified, and walked as in the light of God's countenance. Every day, the word *sanctified* touched my heart, because it was the Word of God; and that thing I wanted; but I said nothing to the young man that I wanted it, neither did he experience it, nor recommend those that made any profession of it.

When we parted, I began to pray, and I continued to do so all the way home. I took the bible in my hand, and found this text: *I send thee to open their eyes, and to turn them from darkness to light, and from the power of satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me.* Here I made a new discovery; and it now became my earnest desire, and prayer, for the Lord to sanctify me; tho' I had met with none who professed to believe it.

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About this time several of my neighbours began to have some desire to flee from the wrath to come. One of them asked me if I would go to Harewood with him, as he was much concerned about his soul; and his wife was much against his going amongst the Methodists. We both stole away privately; but we were no sooner gone, than his wife went to mine to scold me, which so worked upon the mind of my wife, that she took the little money we had, half a dozen silver spoons, and a silver pint, in her pocket, and set off to leave me. She took the way we had gone, and on our return home, we met with her, full of anger. When I saw her, I trembled, and fear came upon me for her sake. Upon coming up to her, I would have caught her in my arms, but she struck, and would not let me touch her, nor hear me speak. I offered to kneel down if she would return quietly with me, but she said she never would, unless I would promise her never to go

more to the Methodists. I told her, I durst make no such promise; so she left us. My neighbour followed her, and endeavoured to persuade her to return, but all was to no purpose, for she still persisted in her resolution, never to return unless I would fulfil her request. My friend came away from her, and she went towards Leeds. I desired my friend to go after her, hoping he might prevail upon her to return when I was out of her sight; but, after some time, he returned alone, and begged of me to promise her to go no more. I told him I durst not; and he seemed to wonder that I could not do without going to the Methodists; and he left me, seemingly much troubled, and went home.

Upon this, I went after my wife myself, and in going, I was much harrassed by the enemy; telling me what a noise there would be all round the country; but my soul blessed the Lord, that it was for no worse crime than going to a Methodist meeting:

meeting: yet criminal enough in the eye of the world. When I came to Harewood, I made some inquiry at the house where the meeting was at, and was informed by a relation of mine, that she was gone by and did not call, and might, by that time, be about three miles off. Troubled, as I was, I went forward, it being a fine summer's evening, and near eight o'clock. There were two small publick-houses by the road side; and the first I came at, I thought she was not there; but the second, I was fully persuaded she was there: I went softly up to the door, and heard my wife's voice; she was just telling the people in the house of her trouble; and I heard her say, "he was as good a husband as any woman need to have before he became a Methodist, but since, I cannot speak a word but he reproves me." The landlord answered, "there is none ought amongst them." I lift up the latch, and went in, and he immediately called me rascal, and gave me

very abusive language. I spoke kindly to my wife, desiring her to go peaceably home. She seemed reconciled, and we went out together ; but when we had got some little distance from the house, she made to go towards Leeds : I followed her, and desired to know where she was going. I caught hold of her, and we sat down by the way side to reason matters over. By this time, my relation from Harewood, (who was aunt to me) came up to us, on horseback, and we persuaded my wife to return with us ; and tho' I spoiled her much with my tenderness, yet the all-wise God, who knoweth the hearts of every one, so ordered this for her good, that in about a year after, she became more reconciled to the Methodists. And here I can say, that all these things, which seemingly made against me, by the blessing of the Lord, so worked together for my good, that tho' I loved him but little, yet he knew that I had a desire to love him still more,

as he had me in the school where he alone teacheth to profit. I fasted, and prayed, and kept close to the church; and often, in private, wrestled with the Lord that he would sanctify me, yet I obtained it not. I sought for it at the communion table, but did not obtain the thing my soul wished for, and yet I had a strong confidence, and it seemed daily to increase in the Saviour; all my outward conflicts did not weaken, but did rather strengthen my confidence; but my inward corruptions unsanctified, troubled me; and there is such a depth of pride in the human heart, that, instead of confessing our faults one to another, we mostly set the fair side outward; and the Lord let me understand, that genuine christians were but thin sown, and that few find the narrow way that leadeth unto life.

One Sabbath-day, I went to our parish church fasting, and when I returned, I went to a Methodist meeting: the man who was the preacher, did not reach my state,

state; he pointed sinners to Christ for pardon. This I had found; but I saw that I still felt the need of a further work: and very little preaching did I hear about it, if any at all, save the young man before mentioned, and he neither believed for himself, nor like it in others. How strangely doth the Lord work, making use of things we scarcely know how; and tho' I had obtained little by the preacher, I thought I must still use the means, and having at this time a good beast to ride on, I followed the preacher five miles further. As I was going, I overtook an old man whom I had some knowledge of, walking on foot, for the same place. I asked him to get up behind me, which he did, and began to tell me how long he had enjoyed the faith of the gospel; and how long since his wife died, and how she died; and how long she had enjoyed the faith. He wept much whilst he rehearsed a specimen of his life; and he added, when I received my sanctification, I was going
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over Thorner Common to meet my class, and whilst I was praying unto the Lord to clear up my evidence, the word of the Lord came unto me, saying—I have sealed thee by the spirit of promise until the day of redemption.

This touched my heart, and I wept, for I felt that I wanted the same seal, and I knew that it was no fancy, but the Word of the Lord. We went forward to the meeting house; and the preacher took this text: *Paul, thou hast almost persuaded me to be a Christian.* But he said nothing as touching my want. The old man's doctrine was a closer application. Blessed be the Lord, for the means which he made use of to the establishing of my soul in his grace; for I went home that night, praying for the grace of sanctification; and it as much concerned me, as did the pardoning of my sins, before I obtained it.

One night, having left my work, and being wearied, I sat down in my house,
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but it came into my mind, I have no time to be idle. I went to my knees in private, in full conviction of my want ; but I was no sooner on my knees, than my besetting sin appeared before me ; I thought if I am sanctified this night, this will overtake me to-morrow ; and I reasoned instead of praying ; and as I was young and subject to strong passions, my unbelief said within me, it is impossible whilst a little before death. On this conclusion, I rose from my knees, leaving the blessing in the Lord's hand till a little while before death. No sooner did I stand up, but it came into my mind, how if I die to-night, *be ye therefore also ready, now is the accepted time, now is the day of salvation.* I answered, O Lord ! I am not ready ; but I pray thee to sanctify me, and make me ready. I fell down on my knees again, and the word of the Lord came unto me : *But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification,*

tion, and redemption. My soul rejoiced, for I knew that it was mine : and I do not wonder, that so many of our well-meaning brethren live below their privilege, pleading for sin, when at the same time, they are under the new covenant.

I now knew that Jesus was all to me, and in me ; for the Holy Ghost bore this witness within, as the word doth without ; and both were mine ; for the word was nigh me in my mouth, and in my heart by the spirit. I now saw that I was saved, by a constant looking to, and relying on the Lord Jesus : and I could say with the prophet Isaiah, chap. 6, v. 8.

Lord send me. Soon after, contrary to my expectation, Providence put me to it, as I stood up and bore a public testimony. Being at a meeting, I went with a design to hear. The people were gathered together, but no preacher came. A hymn-book was offered to me, but I refused it. It was then offered to another young man, one of my acquaintance, he took it boldly,
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gave out an hymn, went to prayer, and seemingly had great liberty. He then offered the book to me again; I took it with a trembling hand, and my whole man was greatly agitated; but, contrary to my expectation, both my heart and my tongue were set at liberty. When I got up from my knees, I stood and spoke a few minutes, which caused the people to wonder, who knew me before;—but, it seemed the greatest wonder to myself. By the present circumstance, I brought myself into trouble another way, for as I returned home, the enemy attacked me with, how would I face my friends, after commencing Methodist preacher: and, above all, my wife, who was almost distracted before, what now will be the consequence. All these things kept me humble, and was the means of leading me to the throne of grace; and my Saviour upheld me, blessed be his holy name, for ever.

Soon after this time, I went to another
preaching,

preaching, where the preacher failed coming, and the people hearing of my speaking at the place before mentioned, told me that I must stand in the preacher's place. I did not refuse them, but went out, and as soon as I had got out of any one seeing me, I took to my heels and ran home as fast as I could, thinking not to do the like again: but, before I got home, my conscience so terrified me, that I promised the Lord, if he would but pardon me this time, I would never do the like again.

Soon after, at the same place, another opportunity providentially happened, the preacher not attending, I was desired to take his place, which, with much persuasion, I did, and found freedom, with some degree of boldness; and spoke from these words:—PROV. xvii. v. 16. *Wherefore is there a price in the hand of a fool, to get wisdom, seeing he hath no heart to it?* The people seemed to be much satisfied; and spread it abroad that I was able to

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preach ; but I could not think of being a poor despised Methodist preacher ; for, altho' I had a light in the scriptures, and a sound experience, and a gift of speaking, yet I did not think I had a sufficient call to it ; and no man should send me until I was satisfied that God had called me to it. It appeared easy to preach, but a temptation followed me, least I should enter into other mens' labours, or build upon another man's foundation. I now began to pray unto God to shew me my call ; or if not, that I might not yield to men ; and here I seemed to be in a great strait, which made me very uneasy, as the people made such ado about my preaching, that it became a burthen unto me, not being satisfied in my own mind. I was sent for to the quarterly-meeting, where I was solicited to take a plan, but I refused, fearing my call. They asked me what I thought would satisfy me. I said, I could scarcely tell : but that the Lord, who had opened my understanding, and
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had given me light, could satisfy me.— One of them said, the voice of the people were as the voice of God; and I must take a plan; and if the people received me, I must go, or if not, I was to sit down quietly. I thought this seemed reasonable, but I begged to be excused. The assistant preacher then desired me to meet him at another place, to hear him preach. I went, but when I came there, he wanted me to supply for him; and after much reasoning on both sides, I consented to go to a place at a few miles distant; but I only brought upon myself more trouble.

About this time, I heard of a gentleman from London, who was become a follower of the lovely Jesus; and having quitted all his equipage, was come to settle in Knaresbrough Forest, and carded wool for four-pence a day, and gave his earnings to the poor. The character of this gentleman had such weight with me, that I was determined to see him if possible.

sible. As my journey lay in this same quarter, I set off one Easter Monday morning, in search of this blessed man ; and before noon, by inquiry, I arrived at his house. On calling out aloud, (as I could not come near his door) he came out of his habitation, in a long garment, with a very grave countenance, and appeared to me much like an hermit.—Coming up to me, he said, “what dost thou want ?” I said, “I had heard of his humbling himself, and I looked upon him to be a man of grace, and from the love I felt to such a creature, I had a desire to see him.” He then asked me where I was going ; and I durst not but tell him, and yet I found a something was not willing. He then said, “dost thou think thou art sent of God ?” Here he touched my tender part, and I wept much. He perceiving my tenderness, said, “I do not want to hinder thee, if God have any thing for thee to do ; but I only give thee a caution,” He then asked at what time
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the meeting began, and said, "perhaps I may come to hear thee." This seemed to be worse than all the rest, and I began to wish that I had not called upon him. However this was no resource, but to the throne of grace, and hither my soul, of necessity, was driven; and blessed be the Lord, who did lead me in this way, which was painful at the beginning, but profitable to me afterwards.

I now began to think, how shall I come on at home, my wife being much troubled at my going in the morning, and it was night when I got back again. I was far from being satisfied, and I thought I would go no more; but my wife was more pleased than I was:—here the Lord was better to me than all my fears.

About this time, I was called to a place, and my wife went with me; with this I was satisfied, but still she persecuted me.

One Sabbath-day, having been at the church, when I came home, she was dressed as if she was going a journey. I

wondered at it, and asked her where she was going. She said, "to the church." Being two miles from it, we seldom went in an afternoon, there being no sermon. I, on my knees, besought the Lord to be with her, having many fears, because of her spirit and temper; but to my great joy, she returned with a pleasant countenance; and asked me where we should go to a Methodist meeting, adding that she would go with me. She said, I have been to ask our Minister concerning inspiration, but to no purpose, for I found him to be as dark as myself. He said to me, if you have to spare, give it to the poor, and by doing all we could, Christ would make up the rest.—Did men but know, that giving all our goods to feed the poor, and our bodies to be burned, having not the Holy Ghost, is not charity, nor acceptable in the sight of God. She said, the Minister asked me what text of scripture I could bring to prove inspiration; and I told him, the fourth chapter of the

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first Epistle general of JOHN, v. 1, 2, and 3—*Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world.—Hereby know ye the spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh, is of God.—And every spirit that confesseth not that Jesus Christ is come in the flesh, is not of God: and this is that spirit of antichrist, whereof you have heard that it should come, and even now already is it in the world.* She said, the first question I asked him, we were then in the church, but the people came so about us, that he seemed to be ashamed, and took me into his house. He called for the bible, and we sat down together, and he bid me repeat the before-mentioned passages of scripture, which I did. He then asked me again where I said it was, and when he had found it, and read it, he said, they (meaning the Methodists) are the most likely to be the false prophets. I answered, John said they were gone

gone out in his time: and the words are, *every spirit that confesseth that Jesus Christ is come in the flesh, is of God.* My spirit cannot confess this, although my lips confess it: but my husband says, he hath received that confidence; and that his spirit confesses it, agreeable to the saying in the scripture. When the Minister heard this, he held his peace, and told her he would come to see him; gave her a glass of wine, and she came away. Having got out of the town, she fell on her knees, and begged of the Lord to shew her the way to be saved, for she saw that vain was the help of man; and from this time she became more reconciled than before.—I have reason to bless God for his providential and divine teaching.

I mention my wife's falling down on her knees, in her way home, and whilst she was on her knees, she looked up and saw a man coming towards her, and immediately rose up, and went forward. It came into her mind, that she durst not pray

pray to God for fear of a man. Is not this the inward teaching? Is it not light which manifest darkness? Hath not the Lord taught many in ways and in a manner like this, before they were aware who it was that taught them?

As my wife wished to go with me to hear the Methodists, I made some inquiry where we might go to hear, and was informed of a preaching that was to be at Harewood, where one of our neighbours went with us. The word reached my neighbour's heart; and he came home inquiring, what shall I do to be saved? and soon after, found peace with God.

This was a great favour which the Lord had granted me, to have a neighbour a brother and companion in the gospel, and a sincere friend in the kingdom of the cross; which we experienced together for seventeen years; and tho' now separated in body, yet, in spirit, the same to this day; and I hope, through grace, will remain so for ever. My wife
was

was not as yet converted ; tho' she submitted to hear the Methodists, and took them in as my friends ; and tho' I got preachers to come to our place, yet she frequently persecuted them. Some may think this strange, that a person should hear the word, and persecute those that speak it : but till the heart be changed, it will be so.

One Sabbath-day, I was hearing one of the Methodists, and the preacher, when he had done speaking, without asking me a question, gave out that I should preach at Thorner, (a place in the West-Riding of Yorkshire) on that day fortnight. I blushed, and trembled, and withal was offended ; and although I had attempted it, yet I was not satisfied about it ; and besides they were old people, I mean old in the way ; and this was a preaching-house : all these things seemed to stand against me ; poor soul that I was ; and I said to the preacher, "you have done wrong ; I do not know my call of God ;
and

and no man shall send me." He answered, "at your peril but you come ; I have given it out, and I have no doubt but the Lord will come with you." I turned from him, and began to reason with myself, that if this was to be the way which the Lord chused to make use of, I should not rebel, for I had done that too long : and I began to pray that if the Lord had chosen me to speak for him, that he would give me a portion of his word that I had not heard preached nor commented upon ; and that if he would do this, I should be satisfied : and that night he answered my prayer ; and the word was, *Jacob laid the rods before the eyes of the cattle in the gutters, that they might conceive among the rods.* This was to be my text, if I preached at Thorner ; and many a struggle I had with the flesh, and the arch enemy, before the time came. When the morning arrived, and I was in the place, with the book in my hand, just going to give out a hymn, a something in my

my mind said, what are you going to do? I answered, I do not know. Again it came to me, satan stands at your left hand to accuse you. I looked to see, and immediately it came again, you have worshipped satan by looking. I laid down the book, to the surprise of the congregation, and I fell down on my knees. I found liberty in prayer, and the Lord rebuked the tempter. We then proceeded in the service, and the Lord shone on his own work: and my mind and my tongue were so much set at liberty, that I was lifted above the fear of man, and satan. When I had concluded, an old woman, who was a stranger to me, lift up her hands in the midst of the people, and said, "that man is assuredly sent to preach the word, as I am a woman." I was afterwards informed that her name was Mrs. Pawson. Her saying was of some use to me, in this my infant and weak state; tho' the heart is vain, and needs no flattery.

From

From this time, I begun to expect to be hated of the world, as I boldly confessed the faith of Christ, according to the light I had received, and I resolved manfully to fight under his banner, according to the solemn promise I made, by three witnesses, and before God the holy angels, in my baptismal covenant; and much opposition I met with, but the Lord stood by me.

The assistant preacher, in the Leeds circuit, (who had sent me, or rather was the cause of my going out the first time) hearing of my text, was offended, and inquired of the people what I had made of it; many of them could not satisfy him; but they said that they had had a good meeting. He then inquired of one of the oldest members of the society, how I had divided and sub-divided; but here he dropped the matter, and I received a plan as a local preacher.

My mother-in-law, who was so much against my being a Methodist, and used

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to upbraid me, that the preachers would get all my money, now thought that I should get money enough, but when she knew to the contrary, she was very angry with me, calling me a fool for preaching for nothing :—but O how the carnal mind is mistaken in spiritual notions ;—

“What nothing earthly gives, or can destroy,
“The soul’s calm sunshine, and the heartfelt joy.”

I now had a call to Kirby-Overblow, the place where my wife went to for instruction, it being our own parish. My brethren, the singers, with whom I had formerly united, now assembled together in a mob to persecute me, for bearing testimony against sin. One threatened to drown me in the river Wharf: and another, I was informed, bid five shillings, to any one who would throw me over Harewood bridge, as I often came that way from preaching: notwithstanding all this, I had courage to visit them.—One summer’s day, when I came within half a
mile

mile of the place, a mob met me; the foremost, a man in a livery, riding on an ass, with a large ox horn at his mouth, which he sounded the alarm, as of war. I lift up my hands and heart to the Father of Mercies, in whose cause I had engaged, and as soon as I came in their sight, they all fled as if frightened. My soul gave glory to Him who ruleth the armies of heaven, and amongst the inhabitants of the earth. When I got into the town, they were standing in a fold, like as many sheep, though a little before they appeared, like lions. As I advanced forward, the town was filled like a fair, and there was great cavilling amongst them. A servant belonging to the Minister of the place, came to me, desiring me to go home, and not attempt to preach, saying, here is likely to be nothing but mischief. It was also reported that we had Bibles printed to back our tenits. I said to the man, I am at the Lord's disposal; if he makes a way, I shall speak, if not, I

shall go home. I walked through the crowd, and quite through the town, waiting for a direction, and the word came to me, "Preach the word; be instant in season, out of season." I returned immediately amongst the crowd, and went up to a man, who was standing at his door, and asked him to lend me a Prayer Book, he did so, and I gave out a psalm, and they all seemed to bow to the ordinance; the mob that met me taking off their hats, and sung with all their might. This was a blessed refreshing time; and the power of grace seemed to be over all. I returned the man his Prayer Book, and borrowed a Bible, and read to the people these words: ACTS III. v. 19, *Repent ye therefore and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord.*—And the text seemed to be sufficient without any more: The Lord smote the people before him.—The man, in the livery, with his ox horn, would have sounded

sounded it, but was prevented by one of his companions, whose heart the Lord had smitten with the text: He stepped to him, and furiously said, hold, or I will burst it. I had a refreshing season: the Lord gave me liberty, and owned his word, and it was never forgotten.

Two of the persecuting mob ran after me, as I returned home, desiring to know what they should do to be saved, and become followers of Christ. The man who had threatened to drown me in the river, soon after became a preacher of that which he sought to destroy.

The Minister of that place was a friend to the cause so long as he lived.—He kept a Curate at this time, with whom I have had many a conference; the particulars of which would be too tedious to write here: One circumstance, however, I shall observe.—I purposing to go to that place again, and he hearing of it, when he had done preaching, one Sabbath, to the congregation, he informed

them that a Methodist preacher was to come the fortnight following, and he intended to hear him ; and where he is wrong, I will correct him. By this information, many came from all parts.—The day being arrived, and the multitude gathered together, the Priest, according to his promise, attended amongst the rest, and stood on my left hand ; the Clerk before me ; while, according to the ability given me, I spoke from these words : *We have redemption through his blood, the forgiveness of sins.* The Lord gave me liberty, and the power of grace seemed to bear down all opposition.—The Priest, with his hat under his arm, was so engaged with attention, that he found no time to reprove me : And the enemy was disappointed, for those that came to hear the Priest confute me, went away, hanging down their heads, whilst others wept around me, and the power of God was over all.

A neighbouring gentleman, from Swindon-

don-Hall, felt offended at our proceedings, and could not stay at home, but came to the place, and got into a publick-house, where he threw open the casement to gaze on us.—When the meeting concluded, he chided the Priest, as a learned man, for going to hear a man that was unlearned.—The Priest said, You should have been there to hear him, for I never heard the like before; the man had the scriptures at his fingers end:

I would observe here, that a man, who had greatly opposed and persecuted me, before time, this day kneeled down in the open street, in the time of prayer; and on the Wednesday following, he lost his life in the river Wharf, when intoxicated with liquor.—This ought to teach all who hear it, if they would begin to build, let them first sit down and count the cost.

Since that time, the gospel hath continued to be preached in the same place, and with some small success.

The Priest, above-mentioned, and I,
had

had many conferences after. He said, he believed there was no devil. I bid him tell the people so in the church, and put them out of suspence; but he durst not. He sometimes seemed to be convicted, and would say, I believe man is part devil and part beast; sometimes he queried whether the soul would survive the body. O Lord what is man! Have such as these a call to preach the gospel? Are these the men, moved by the holy ghost, to teach and guide the people? Surely, if the blind lead the blind, shall not both fall into the ditch.—Let me warn the reader to look to it.

After this, I had a call to Linton, near Wetherby, by one who lived some miles from thence, but had relations at Linton. This person got leave of his relation to lend us his barn, and though this relation was a self-righteous man, and one who did not countenance the Methodists, yet he not only lent us his barn, but came himself, and stayed during the time of prayer,

prayer, but no longer, for he trembled, and was so affected, that he told the people he durst not stay any longer, for fear of the barn falling upon us ; and that no man could pray without a book, as I did, unless assisted by a diabolical spirit, or the inspiration of the devil. Is this the honour my Master received?—Did they not say he cast out devils, through Belzebub, the prince of the devils?—But, notwithstanding this, the all-wise God caused a seed to take root, that appeared some years after.

A youth, who resided in Linton, (the place before-mentioned) went off in a decline, and, as he gradually wasted, often wished to see the Methodist parson, who preached in James Dalby's barn.—His parents thought it a little phrensy in him, and as they hated the name of Methodist, would not hear him ; but, as death approached, he cried out the more to the Lord for mercy : and withal, send for the Methodist parson—none else can teach me.

me. His parents thought him to be crazed, and they said, if we should send for this man, he will certainly craze him out.—We will send for the Minister of the parish : They did so, who, when he came, gave him such as he had, and withal, the bread and wine of the communion. The youth said, I am a sinner : I want a pardon. The Priest said, as he was so young, he could not have many sins to pardon.—But he still cried out, I must be pardoned, or no heaven.—The Minister then left him, bleeding in his sins, crying out for mercy and pardon, and as he could not administer any encouragement of pardon, or comfort of it in this life, so he left him to die to prove it.

Are these the Lord's Ministers, to whom he hath given power and commandment, to declare and pronounce to his people, being penitent, the absolution and remission of their sins ? He that readeth, let him understand.

Whilst

Whilst this poor youth lay languishing, a neighbouring woman, going in, said to his parents, you had better send for the Methodist, as he begs so much to see him: when he is dead, you will repent that you did not fetch him: But they said, no. She answered, with your consent, I will go for him. They consented, and she came to me, and told me the whole matter. I went three miles to see him, and found him crying for mercy; and without ceremony to his parents, save saying, "Peace be to this house."—As I knew his case, I exhorted him to believe on the Lord Jesus Christ; opening to him the design of Christ's coming into the world to save sinners: and further adding, the great and precious promises laid down in the gospel; which he drank in as the parched ground drinks in the falling rain when exposed to the midsummer's sun. I prayed with him, whilst his father and mother wept aloud. Prejudice being removed, they blessed me, and thanked me;

me ; and would have given me to eat or drink, but I did not accept their kindness at this time. The youth seemed willing to take his lot with me in leaving his parents, if he had been able. His father went part of the way with me, the night being dark, and the road somewhat dangerous : when we parted, he took me by the hand, saying, if ever it is in my power, I will make you amends ; I told him, I desired it might be by turning to the Lord, which came to pass with him and his house.—I visited his son twice more before he departed.—He triumphed in redemption ; and departed, singing praises to his Lord, as he sat in bed.

From that time to this, the gospel hath been preached, and believed by a few, in Linton.—But it is a truth, that strait is the gate, and narrow is the way that leadeth unto life, and few there be that find it.

I would observe to the reader, that if he engages in the cause of God, he must
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npt think to have the world's good word, for satan will stir up all his force; and if God love thee, satan will hate thee.— If Job is in favour with God, satan will find wherewith to accuse him.

I worked for a gentleman, under whom I got my bread: He was like unto a millstone, under which I was often grinded. I worked for him from the age of fifteen. He was what the world would call a good sort of a man. He lived at York. The enemy had often set this man in my way, before I found peace with God, telling me if I became religious, I should lose my bread.—I knew he hated the name of a Methodist, altho' he once bid me go to hear them, saying, they will do thee good; but when I had given my heart in the cause, he threatened me the more, telling me that he would turn me off work.— Having got strength to withstand his threats, I told him I had learned so much by what he called methodism, I would lose my bread before I would lose my
H soul.

soul. He said, in answer, thou art a convinced person, (as the Quakers say) yet he continued to give me work, but with all the ill-nature possible; and whenever I went for my wages, (as the labourer is worthy of his hire) he, and his wife, called me pick-pocket, loading me and the Methodists with all the calumnious reproaches they could invent, so that I had a grinding time for many years; beating me down in my wages, and I believe, if he could have bettered himself, I should not have been employed by him; but the Lord, who was my helper from my mother's womb, supported me under all, and over-ruled for my good, and his own glory.

It happened that the noted Captain Scott came to York, and preached in his regimentals, and curiosity led them to hear him, for they thought, he being in that station of life, could not be doing this to get money. The all-wise Lord laid his hand upon them, the husband, the wife, and the wife's sister; and they were all
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convinced in a short time.—One of them found peace with God: They all joined the Methodists, and were friends, and I believe loved me afterwards as their own.

It would be too tedious to relate the circumstances of this change; only I shall observe, that this was the Lord's doing, and marvellous in our eyes. When a man's ways please the Lord, he maketh his enemies to be at peace. Notwithstanding all these favours, I was not satisfied about my call as a preacher; and if the Lord had been extreme, to have marked iniquities, he might justly have cast me out for my unbelief.

Early one winter's morning, about four o'clock, going to a place a little way from Leeds, my spirits being very low, I prayed to the Lord to satisfy me about my call, if I should go forward, or go back.—I threw the reins loose on my mare's neck, and she stood still: Something said, now what would you have more; you wanted a token, this is it, go back.—There was a

something reasoned in another manner: Thou knows that the people are in darkness, and who must inform them but those that have light. I then thought how the people would be disappointed, as I was expected to be at the place at such an hour, and I durst not turn back.—I then went slowly forward, but it was a trying hour, for instantly my nose gushed out with blood; a circumstance very uncommon with me: And the before-mentioned temptation again spoke me, Now what would you have: yet, in spite of all this, I durst not go back, having set my hand to the gospel plow. In my way to the place, lived an own uncle of mine, who had promised to accompany me, but when I arrived at his house so early, he put out his head, and begged to be excused. All these things seemed to make against me; but, unseen at this time by me.—The Lord was working for me.—How mysterious are his ways, and dealings, with poor mortals.

When

When I arrived at the place, day-light was just appearing, when I perceived that I was all bloody. The people inquired the cause. I told them, and had myself cleaned ; and sitting down near the fire, my nose began bleeding again : They used means to prevent it, and after a little while, it abated. The time of preaching now came on, and I had farther to go to the preaching-house. When I came to see the multitude, my spirits revived : The morning being very cold, they took me into a room, to a fire, where my nose gushed out bleeding again. One asked me, if I was afraid to die. I said, good is the will of the Lord, I am not. But it presently abated, and I stood up in his name, to my great satisfaction, and to the rejoicing of the people, insomuch that I never doubted my call, as I had done before, though the enemy was not dead.

I was called for two or three days to supply one of the travelling preacher's place, at Knaresbrough and Aldbrough.

One Christmas Eve, it was my lot to be at Aldbrough, where I slept all night.— In the morning, I was awakened with the sound of a violin. I got up, and to my surprise, the Clerk of the parish, and the Sexton, were going about, playing to their neighbours. I asked them, what could be the end of their so doing; or by what authority, or warrant, from God's word; but they could give me no reason, only that it was a custom in that place. I told them, if that was the ground they went upon, I would have them to leave it off.

I spoke the word of the Lord freely to them, in the man's house where I slept; they seemed convicted, and thankful; and although the Clerk and the Sexton would not come to hear me the night before, Providence gave me an opportunity the next morning, to warn those two pillars of the Church to flee from the wrath to come.

In my return from this place, my soul so greatly rejoiced in the Lord, that in
heart

heart I could say, I know thou hast called me; send me where thou wilt, I am ready to go; only do thou go with me: for in all this I could say, I coveted no man's money: I found my own beast, and bore my own expences; but the Lord, who feeds the sparrows, made it up to me.

About this time I became acquainted with a gentleman at Wetherby, who had formerly lived at a place called Starboton. I know not whether in Craven. After a little intimacy, he opened his mind to me, telling me the reason of his coming to settle at Wetherby, which was as follows: He was a man who had been in tolerable circumstances; and had frequently taken the diversion of fox hunting, and drinking, and was totally a man of pleasure: But hearing a gospel sermon preached, he was convinced of his error, and thinking he was not strong enough to renounce his pleasures and companions, he judged it best to leave all for the sake of Jesus; and he so far renounced the world

world as to have resolution to leave his friends, and acquaintance, and came to settle at the place before-mentioned.

He often came to converse with me about the things of God, and he seemed to renounce every thing in comparison of the knowledge of Christ, and him crucified. He afterwards removed to Thorner, at which place he died. He was very desirous for the welfare of his relations, knowing them to be in a state of nature; and like the Apostle of old, he longed for their salvation; and desired me to go with him, to see if happily we might persuade them to flee from the wrath to come. He sent letters before us, to advise them of our coming. He also wrote to a man at Patley-Bridge, (with whom he was acquainted) to let him know that I would preach as we passed through. This man's occupation was a cryer of sales, &c. and in the execution of his office, he cried it in the market-place, that a Methodist preacher would be there at such a time:

and

and it was of great use in bringing the people together. How wonderful are the ways of the Lord.

We took our journey in the month of June, early in the morning of the ninth day, and at Patley-Bridge, in the evening, I spoke to a large congregation. After my little service at this place, the same night, I had some conversation with an old woman, and her daughter.—The mother related a circumstance to me concerning herself and her daughter then present, who was about thirteen years of age. If my reader is unacquainted with the dealings of God, and the temptations of satan, I would have him to pass this by without being offended, and leave it for those who have understanding.

This woman was a widow; and the night after her husband was interred, who had left her with nine children, in great trouble and poverty, having nothing but their hands to depend on for a livelihood, and without the knowledge of God, being
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a stranger to Jesus Christ: This daughter, whom I here mention, was then an infant, sucking at the breast: The mother as she lay in bed, was tempted to take the child's life, that her hands might be at liberty to provide for the other eight.—How plausible are the suggestions of satan, and yet how diabolical.—She said, I yielded to the tempter, and arose out of bed to get a knife to cut the child's throat; but a thought interfered, first look what a clock it is, and it was just twelve: Look out at the door, and see if any one is there; she did so, and this thought lead her, in this bewildered state of mind, down to the river Nidd—surely it was a good thought.—When she came there, the river was full up to the bank; she stood awhile to ponder, and as the streams rolled by, these words came in her mind,—

“ Rivers of salvation flow,

“ From out his head, his hands, his side;

“ Only Jesus will I know,

“ And Jesus crucified.”

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She fell on her knees, crying out, Lord if thou hast such salvation, let it come to me; and in a moment, she believed her sins, though great, were forgiven.

Reader, do not grieve at the all-wise God thus disappointing satan, and plucking a sinner as a brand from the burning fire.

She returned to her house, rejoicing, took her child out of bed, kissed it, and praised God for the great deliverance, and called upon him for help for the time to come: Thus she redeemed that night; and although the Lord had forgiven her, she could not forgive herself.

She now joined the Methodists, and being joined to the Lord, he provided for the fatherless, and the widow, according to his promise; and ever since, she said, I have not wanted.

Observe, she first believed in the forgiveness of sins, and then joined herself to the community of those who believe the same truth. You will perhaps say, what

what truth? I tell you, that Jesus pardoneth and absolveth all them that truly repent, and unfeignedly believe. You might say, her repentance was short; and so was the repentance of the Jailer; and so it was with the thief on the cross. Their cases was the same with hers. They were all sinners: and Jesus is the saviour of sinners. Doth not a company of sinners, pardoned and absolved, compose a company of saints? Do they not pray together? Do they not converse together? Is not this the communion of saints?—Reader, may the Lord open thine eyes, if he has not already done it, and give thee to see out of obscurity and out of darkness.

We stopt at a publick-house all night, and set out about two o'clock in the morning for Rilstone, in Craven.—We called to breakfast at a small village, called Thorpe, near Grassington, with a person related to my companion; and had it not been for carnal motives, we might have

have gone without either breakfast, or resting ourselves. The person I was accompanying was possessed of some property, and the man we called upon expected to have a good share when he died; and notwithstanding, he received us like water into a ship. My friend asked his relation to go with us; but he wanted no such company, nor conversation, so we again pursued our journey. Passing thro' a little town, called Crake, my friend alighted, and gave me his horse to hold, whilst he called to invite the neighbourhood to the preaching, we being then about a mile from Rilstone. Going slowly on through Crake, I looked back for my companion, and perceived he was running towards me, with his hat in his hand, (as if he was running for his life) and a woman after him, with a besom in her hand lifted up, and threatening as though she would devour him; but my companion outran her, so that she went scolding back, ready to nash her teeth. Satan can

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only generate his own likeness, and run the length of his chain, blessed for ever be the Name of the Most High. When my companion came up to me, we both called at the last house in the town, where a woman came out, and in her own language said, 'We'll au' come.—When we came to Rilstone, the congregation was met together, and the power of the Lord seemed to be over all present.—I delivered my message freely; and gave out for another meeting to be at half past one o'clock the same day. In the mean time, I was requested by many to go with them to a Quaker's meeting: I was told that it was a universal Midsummer meeting, and the Lord had taught me that simplicity, so that I was not above receiving good, or doing it, as His providence should direct me.—All seemed dull at this meeting, some of the people sleeping besides me; my spirit was troubled, and I was going to speak, but a woman, who was in the place of the speaker, beheld

held me, and saved me the trouble: I felt glad at this, for I believe I should have offended myself and those around me. The woman fell down on her knees and prayed. Soon after, a man spoke in a feeble manner; my spirit joined with the woman, but the man seemed to be in himself, and not converted, something like a dull priest, who neither knows his own need, nor the remedy. Jesus could not be seen in the letter, nor felt in the spirit—George Fox was not there, and very little of his spirit.—I am not speaking ill, or degrading the Quakers, I love them; but I am speaking the truth; like our Church, they are fallen. I was obliged to go away before they had concluded, because my time was spent, and many followed me. I returned to the place where I had been in the morning, but the house was not large enough to contain the congregation, so I went out of doors, and according to the gift and ability given me I spoke freely: They desired I would go
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again, but I never got so far that way since. My companion and I returned to Thorpe that night.—When we entered the town, it was soon spread about that a Methodist preacher was come; and as such a thing had not been known to be there before, many flocked to see the sight. The man, at whose house we had our breakfast in the morning, seemed so much ashamed of us, that he could not lift up his head, and his wife was much the same: the people flocked into the house: I felt it was the Lord's time; and without ceremony, not to terrify them with new religion, I took a Prayer Book of their own profession, gave out a psalm, and begun to sing, the people joined heartily with me.—After singing, I kneeled down and prayed, whilst the people wept. This was a refreshing time. The man and his wife, who before seemed to be so much prejudiced against us, now was much affected. I gave them a word of exhortation; the people thanked me and prayed
for

for me, and desired me to come again. I told them to go hear those that were nearer them. I lived so far off, I had not opportunity to come often. The man, at whose house we were at, became so very friendly, that we stopt all night, and had much ado to get away in the morning.

In our way, at Boulton-Bridge Inn, we called to feed our horses, whilst we sat in the inn, my companion and myself held an argument about the Methodists; this drew the attention of the people belonging to the house, which was what we wanted. When we had gained their attention, I spoke freely to them, both as to their danger and deliverance. The landlord and his wife walked with us as far as our time would admit us to have their company. When we parted, they promised us to hear the Methodists, so we left them our prayers and good wishes, recommending them to the Lord Jesus, and I never saw them after.

I was called to a place near Swillington

in the depth of winter, by a family who were not Methodists. The day was fixed for my going, and it happened to come on very stormy weather, the snow being deep and the road difficult to pass. I was afraid to acquaint my wife with it, as I had so many calls, it only troubled her; and I had much reasoning with myself whether to go or not.—A circumstance happened that opened the way for me, and made the darkness light that seemed to surround me; so true is the word of God, In the evening time it shall be light. The day before I was to go, as I was driving my mare loaded from Harewood mill, I was reasoning how I should inform my wife about my going, and passing by the Ship Inn, at the end of the bridge, a stage waggon was there standing for the purpose of stopping all night, and a large mastiff dog under it, with his chain unloosed, he flew at my mare furiously, she took fright and soon quitted him; he then flew at me, aiming at my neck, I made

no resistance, only turned my face from him ; he fixed his fore legs round my waist, but did not get hold of my neck, my hair seemed to interfere, but he made a noise as though he would devour me. In this strait, the word of the Lord came to me, Deliver me and thy darling from the power of the dog. It had no sooner passed my mind, then I said in my heart, thou cannot hurt me : I believe he could not ; and though he sometimes held me so fast that I could not stir, at other times I went forward dragging the creature with me for about sixty yards, he then dropped quietly from me and left me. My soul blessed the Lord for the deliverance, and I thought I would go my journey, not regarding either wife or weather. I had not gone much above other sixty yards, before a thought struck me that I had lost my watch. I felt for it and found it not. I began to reason with myself whether I had put it in my pocket in the morning, and was convinced I did. I
reasoned

reasoned where I could have lost it, it now being in the dusk of the evening, the snow being deep and more falling, and a man had just passed before me, the track in the snow very narrow, all these appeared against my finding it. When I had gone about one hundred yards further, a thought came, go directly before the mare; I did so, but an old proverb came, I have no more chance than finding a needle in a bottle of hay: so I stepped behind my mare again. I had but gone a few paces further before I was constrained to go before her again, I did, and setting my heels together, removing each foot three times, I shoveled up my watch, to my great surprise. These two circumstances were the cause of my going this journey, otherwise I believe I had fallen faint-hearted.—He who can mark the Providence of God, will never want a Providence to mark!

I set out in the morning, (it being a sharp frost) with the consent of my wife,
 who

who promised to meet me at Harewood in my return.—When I got to Seacroft, I stopped to hear that zealous good man, T. Garforth, who said to me, he would not give a fig for a man that would not wade snow up to the chin for Jesus Christ. The wind blew strongly from the East, and about eight o'clock a storm of snow came on and continued till four in the afternoon, so that it was up to the knees on the ground, which made it very tedious travelling; nevertheless, I set off from Seacroft in the midst of the storm, many of my friends had purposed going with me, but the severity of the weather stopped them. One man amongst those, I would observe, who was the most unlikely to perform such a journey, determined to take his lot with me, though it was as much as we could do to stand the East wind and snow. This man's name was Walter Hick, a man of a weak constitution and poor health; my heart was pained for him, yet he would go. When
we

we came upon Whin-Moor, amongst the whins and cavities, which formerly had been coal-pits, but were partly filled up, and now covered with snow. We found a difficult passage, and often had to turn our backs on the wind to take our breath. I desired my friend to turn back, but such was his zeal for the cause, that he said he would die with me rather than turn back. I took him by the arm and helped him as well as I could, and I think it was as tedious a journey as I ever experienced.—When we came into the inclosed ground we could not tell which way to take, only I had an idea where the town lay. We begged of the Lord to help us, and presently we heard a voice came with the wind; we proceeded towards it, as fast as we were able, and by pressing forward to the noise, we espied a man standing upon a hedge, holding up his hat as a guide for us to the place.—Surely the Lord is wise in all his dispensations of providence; and this he hath taught me ever since,

although

although I have been a dull scholar.—
 When we came to the place, the people
 of the house had only provided for them-
 selves, except myself, but there being one
 with me, besides there came three or four
 more, so that I was filled with fear lest
 we should be a burthen to them, and I
 begged the people to excuse me from
 eating, which they did, but very unwill-
 ingly. I found a want of it afterwards.
 When I had done preaching, the people
 would have persuaded me to stop all night,
 as it seemed impracticable to travel, the
 snow being so deep, and drifted in many
 places; but home I must go, as my dear
 wife had promised to meet me at Hare-
 wood, and with my Lord's leave, I would
 not disappoint her.

I set out, having near fifteen miles to
 travel on foot, which to some seemed
 impossible.—One man, who had been to
 hear me, being of good-will to the cause,
 and well mounted on horseback, rode
 before me four miles, or more, to break
 the

the snow, which was of great help to me. After he left me, I was hard put to it, night coming on, and I on a wide common, where there was no road to be seen, the whins and all around appeared to be on a level; the only aim I could form as my guide, was two woods which stood opposite each other, my way lying betwixt them. Sometimes I got into places where I was hardset to get myself out again; betwixt my shoulders and the upper part of my body was all on a sweat, whilst my thighs and legs were quite starved, being wet, and in the night it begun to freeze, so that my condition made way for the tempter to come in upon me; besides, I found myself hungry, and pained in my bowels, and I was tempted to think I should perish before I could reach Wike, two miles from the place where my wife was to meet me. There was a publick-house in the way I had to pass, but I was so weak with struggling in the snow, that the enemy tempted me that I could
not

not reach it, and if I did, surely I would not call at a publick-house? they would know me, and what would be the report; a Methodist preacher calling at a publick-house: besides, thou art hungry, and how can thou ask for a piece of bread.—Notwithstanding the temptation, and all my pride, which opposed my necessity, when I came to it, I went in and called for a gill of ale; the master of the house received me kindly, took down a oat-cake from the lattices and gave me a piece, just as much as I wished to have, (as if the man himself had felt my need.)—Surely the providence of God superintends over all his creatures, as well as over all the earth. This man seeing my condition, pitied me, and would have kept me all the night, but I told him I must go. I set out, having about two miles to travel before I could reach Wike, and the road was more difficult than before, occasioned by the coal carriages, and the washing of the rains, which had made deep cavities. My

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feet

feet and legs were so wet with the snow, and so numb with cold, that I thought I should not be able to reach the place before-mentioned. In this desponding condition, the word of the Lord came unto me, saying, *Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your heavenly Father? and are ye not of more value than many sparrows? O ye of little faith.* None can tell, but those who are taught by the Holy Ghost, what I mean by this, or what I felt from these words at that time, for I took a leap in the snow, saying in my heart, I believe I shall not perish, but be preserved; and if I had taken a draught of wine, I should not have received that strength which I did from these words: here I tasted the good word of life, and felt the powers of the world to come, and in the strength thereof I travelled without being weary, or faint in my mind.—My dear wife met me at Harewood, according to promise, with my mare, but I desired

sired her to ride back, and let me walk the remainder of my journey, I being so very wet. My soul blessed the Lord for his merciful help, and kind deliverance. When I got home, I got into a warm bed, and in the morning I found myself well and fit for my business ; and I never forgot the Lord's hand of providence to me in this journey. My companion, Walter Hick, soon after left this veil of tears, changing this world for a better, and I hope, through grace, to meet him,

Where sin and wrath and storms shall cease ;

Where all is calm and joy and peace.

About this time a gentleman came to me and asked me if I could let him lodge at my house, as he was going to teach a school close by ; and further added, that he was a Clergyman of the Church of England, who lately had a curacy under the Rev. John Story, at Dalston, in Cumberland. I told him I had lodgings, but that I should take none into my house but such as would bow their knees before the

Lord, (as we used family prayers night and morning). He said, he should be glad to be with such people; so he came to us, and gave me his degrees to keep for him whilst he continued with us. I think he was one of the best teachers I have known. My children learned as much with this man in one month as they had done at other places in six; but he could not settle. He professed the Latin, the Greek, and the Hebrew languages. We had many conferences concerning the bible.—He knew the gospel in theory, but had no experience: here it was that I had him beaten, and he submitted.—He took the Methodists part wherever he came, and endeavoured to convince and persuade those (who were prejudiced through ignorance) to come and hear for themselves: Thus he was rendered useful whilst he continued with us. Before he left us, he brought a man to dispute with me on some particular points which we had split upon.—They
came

came one Sabbath-day when I was preaching at my own house, and being too late, they went to a publick-house 'till I had finished my little service. When I had done, I went to my knees in private, (as I knew they were come, and for what purpose). My prayers were, that the Lord would give me both grace and wisdom to vindicate the truth, or that I might hold my tongue; just as he pleased.—The point in dispute was, Whether sin have any being in the world since the death of Jesus Christ.—They presently came, and the man, from his own reason, not the scriptures, seemed to boast he could sin, that grace might abound. I only asked him to tell me his thoughts on the two following scriptures, **TITUS II. v. 14;** and **ROMANS VI. v. 12;** but he could give no answer, but wished me well, saying, he believed the scriptures were right, so he left us immediately; and the Minister was much offended that he had been at the trouble to fetch a man to reason a

point, who was not able to undertake the task; so they both gave up the contest.

A Roman Catholic came to me, by the desire of one of my relations, and his own boasting, to convert me, as he called it. I did not pretend to undertake to dispute without consulting Divine authority: this being done, I asked him if he believed in inspiration. He laughed at the question. I told him, if he had not the spirit of Christ, he was none of his; and in consequence, all his religion was natural, for without the spirit he was a natural man: I held him to this text till he gave up the point, and we were friends ever after, according to that degree of friendship between him spiritual and him that is natural; and he never attempted to cavil about religion with me any more.

A man, who was related to my wife, and who was very bitter against the Methodists, fell sick. He lived at Berwick-in-Elmit, and I having been preaching there, as I was leaving the town, and
passing

passing by his door, his wife asked me to alight, to see her husband; on my asking who she was, her husband came out, and looked over her shoulder as she stood at the door, I spoke to them both, and it was not forgotten, for in less than three weeks, a letter from his own hand came to me, requesting me to go and see him. I went, and found him near the conclusion of life. I delivered to him the truths which I had received from the Lord, I prayed with him, and I saw him no more. I was informed that the next day, or the day after, as the Rev. Mr. Atkinson was passing by the door, on his journey from Aberford, he was desired to go in and pray with him, which he did, and the man asked him if there was such a thing as the knowledge of sin forgiven in this life; adding, R. Burdsall said there was. Mr. A. for answer, said, the Methodists professed it; but as for his part he would leave it. In a few days the man died, crying out for mercy, whilst he was no more.

more. This proved a blessing to the Minister, and was the means of his interceding for mercy for himself. Considering the question which the dying man asked him, was a question of the last importance; and as a Minister, it had the greater weight. In a short time, the gracious Saviour of sinful men gave this man also to witness the truth of the great mystery disputed by natural men; although the common privilege of all the children of God; and my soul greatly rejoiced at the opportunity, to see that happy man, and hear him tell of the goodness of the Lord's dealings; and I trust he remains a faithful follower in the Lord's vineyard, and may he shine as a star of the first magnitude. He gave me an invitation to Leeds, where I had the happiness to converse with him, and his wife, on the same divine subject, when our conversation was rendered profitable.

About this time I had a call to Idle, in the West-Riding of Yorkshire, the place
where

where I went to the wise man, as mentioned in this book. I stood on the green, not far from the house in which he lived. I should have been glad to have seen him there, but I did not that I know of.— There was a great multitude, which behaved well, whilst I spoke from these words: *When he opened the second seal, I heard the second beast say, come and see.* I had a blessed season, the people seemed to think I was something more than what I was, a poor sinful mortal, like themselves, only justified by grace, through the redemption that is in Jesus. However, although the people lifted me up, two local preachers endeavoured to pull me down, and this made an equal balance; for soon after, they hearing how the people had set me up, warmly attacked me, asking me what business I had to preach from such a text. I told them, it was usual with me to preach from such as came upon my mind. Whilst

one

one of them was giving me a lecture, the other held the bible, and although both of them were of the same mind, yet he that held the bible, said to his friend, Jonathan, read this text, which was as follows: *Let the watchman declare what he seeth*: and when he had read it, the dispute was ended, and we were all agreeable.

After this, I had a call to Calverly, in the West-Riding of Yorkshire. I believe I had been invited to this place near two years, and it begun to lay heavy on my mind that I had not gone, so I consented, and the time was fixed. It happened to be on a Saturday evening, in the month of January, when there was much snow upon the ground, and the weather very severe. I set out from home early in the afternoon, and preached at Calverly-Hall about seven in the evening to a large congregation; after which I had a pleasing conversation with an old widow and her two sons. About twelve o'clock I was
shewed

shewed up one pair of stairs into a large room surrounded with oak ceiling, after the ancient plan, and there were some packs of wool lay on one side of the room. After my usual devotion I went to rest, and after being asleep some little time, I thought something crept upon me up to my breast, pressing me much; I was greatly agitated, and struggled to awake. In this situation, according to the judgment I was able to form, the bed seemed to swing as if it was hung in slings, and I was thrown on the floor.—When I came to myself, I presently got on my knees, and returned thanks that I was not hurt; also asking His aid and protection for the time to come: After committing my all to His care, I got into bed the second time, when I might lay about fifteen minutes, reasoning whether I had been thrown out of bed, or I had got out in my sleep; but to satisfy me, I was again thrown clearly out from betwixt the bed-cloths on to the floor a second time, just
as

as if the bed was hung by four slings. I quickly got on my knees, praying to the Almighty for my safety, being no worse. I crept under the bed to feel if there was any thing under it, but could find nothing. I then committed my all into His hand, where only safety can be found, and got into bed the third time.—Just as I had laid myself down, an inquiry came into my mind whether I was in my senses? I answered, yes Lord, if ever I had any. I had not laid above a minute, before I was thrown out as before. I got on my knees, calling on the name of the Lord for his aid; and I crept under the bed once more for satisfaction, to feel if the bed cords were fast, and I touched all the four feet of the bed, but could feel nothing. I put on my cloaths, but did not offer to lay down any more. It might by this time be about one o'clock in the morning, and for about six hours, I felt and experienced these words: *We wrestle not with flesh and blood, but with principalities*
and

and powers, and spiritual wickedness in high places. The reader may wonder at all this, but I do not, for altho' Satan be cast out, yet will he harrass and perplex, when he hath leave given, but beyond his chain he cannot go; and tho' the all-wise God permitted him to try my faith, yet he upheld me, and I could say, Whilst thou, O Lord, art with me, I fear not if the room was full of devils:—yet, I believe, the temptation was such, that I went many times to the door with a design to go down, and very often I was ready to call out and alarm the house, but I did not, for the Lord strengthened me; yet, like the watchman, I longed to see the morning light; and had I been in a dungeon, fettered with iron, I thought I could not be more desirable for my liberty than I was in thinking I should leave this place in the morning. After this, I thought I would never relate this circumstance to no one but my wife, to whom I told it when I got home; but about three years

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after,

after, a gentleman of the name of Parson Greenwood, came to me and told me a circumstance similar to mine, and this fetched out my secret, and it soon got abroad, for which reason I here publish it; and altho' it was hid from me why it should be so, yet perhaps I may know hereafter. In the mean time I know that the Righteous Judge of all the earth cannot but do right. Perhaps it might be sent to me as a thorn in the flesh, least I should be exalted above measure, as we had a good time the night before, and the people generally made more to do about me than they ought: this is too common, even with those who have grace, to give that to man, which alone belongs to God; as he will not give his glory to another. If be permitted the enemy thus to tempt me as a trial of my faith, I will praise my Saviour, Jesus Christ, who preserved me from his satanick power, as it only was the means of bringing me nearer to my Lord, and I could say, I fear nothing whilst

whilst Thou art with me: and though a legion of devils had been in the room, it seemed not to be so dangerous as one in the heart.

I was informed after that Calverly-Hall (the house where I had slept) had been the residence of Sir Hugh Calverly, as mentioned in the History of England, in the reign of King James, who, after the murder of his two children, in a fit of lunacy, stabbed his wife, for which he was arraigned at the bar, at the Castle of York, and stood neuter, and was pressed to death in the Castle; and as the story still is told, he appeared again, and was conjured down (according to the old maxim) some time after; but be this as it may, when day-light appeared I perceived my apartment joined to the church-yard, and glad I was to see my lodgings, and the glorious sun rising above the horizon, covering the fields and hedges with its beautiful raiment.—I left the place early, and never visited that house since.

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At Farsley, near Pudsey, in the West-Riding of Yorkshire, about ten in the morning, I delivered my testimony, in the name of Jesus, to a great multitude, with much satisfaction, (so the Lord made it up to me, and more so, for my last night's affliction) from these words, EZRA, ch. x. v. 11. *Now therefore make confession unto the Lord God of your fathers.* The merciful Lord owned his word; and I went home rejoicing; and since then, altho' I have been a dull scholar in so good a school, yet I have learned more of myself, and more of satan's devices; more of wicked men, the tools he makes use of; and more of the divine truths of the gospel, the invisible God manifested in the flesh, stooping to be born of a woman holy in his incarnation, holy in his nativity, holy in heart, holy in life.—How wonderful is the mystery being born of a woman, stands under the law ready to honour it, which cursed all the guilty race of Adam for the transgression of it. O blessed

blessed Jesus, was it for us guilty rebellious men for which thou didst come down from heaven, lead a suffering life, die a cursed death, and for us wretches? Didst thou endure hell, that sinful men might go to heaven? Didst thou die that we might live? O blessed news! O joyful tidings! Did the Prince of Life and Glory lay down his life for rebellious subjects? My soul rejoice with trembling, and may I live to answer this gracious design.

I received an invitation from Jane, the wife of Captain Walsh, to preach in Woodhouse Chapel, near Leeds, in the time of a conference. I remember at that time I had the pleasure of conversing with the Captain and his wife, who made me a present of a new bible, and some other books. This woman seemed to thirst for that faith in the blood of Christ which cleanses us from all sin. The Captain had found a way peculiar to himself, contenting himself with prayer once a fortnight. I asked him if he thought satan

rested so long together ; but his answer was, that the exercise was pleasing, being new once a fortnight. Well may satan be called the deceiver of the world, as well as the accuser of the brethren. The Captain's wife had got two preachers to meet me at her house, but unknown to me 'till I came there, for the purpose of being instructed in the doctrine, or rather the faith of sanctification, as she had often heard me treat upon it, and I soon found she wanted them to comment, or rather their evidence upon it. One of them said that he once received this blessing ; but lost it into one of his boots, and never found it more. Here I saw that all are not of Israel, who are called Israel's. The Captain's wife seemed to be greatly disappointed, and my spirit was troubled. O my soul, cease from man, and cease from self, that Jesus may reign the sole monarch within ! This is the faith ; the operation of the Holy Ghost ; the promise of the Father ; and through this faith I
 feel

feel thy precious blood ; O blessed Redeemer, cleansing me daily from all sin ; and O may I sit humbly at thy feet, still learning the lessons of thy grace, drink deeper into thy spirit, being conformed to thy image, suffer all thy righteous will, and to the end endure.

I received a letter from the Rev. J. H—y, of Staveley, near Boroughbridge, requesting me to go and preach to his parishioners : I did so, and was received kindly. He said I should preach in his church if it could be permitted. He sent to ask for the use of the school-house, and if that be denied, said he, you shall preach in my house. I told him it was the same to me whether I was in the house or out of doors. Leave being given, both him and his good wife went with me to the school-house, where we had a large congregation, and a peaceable meeting ; and he needed no help after that time, tho' I visited him several times after, and have heard him preach in his own church
with

with great satisfaction. I had the opportunity of praying with his dear wife in her sickness, whom, I now trust, is resting in her dear Saviour's embraces, with those who thro' faith and patience do now inherit the promise; and all who seek him, will be sure to find him their best friend in death, and their reward in glory everlasting. O thou blessed Redeemer of lost mankind, who poured out thy guiltless blood to redeem sinners; and by which thou didst enter into heaven. O may I, in obedience to the grace which thou hast freely given me, be a close follower of thee, and all thy dear servants, who thro' faith and patience do now inherit the promise.

About this time two men came to me, desiring I would go for a week into the North of Yorkshire, and they would allow me money for my time. I told them I durst not take any money. One of them said, it seemed hard to him, that souls must perish because I could not take money, but I found no call there at that time.

Soon

Soon after this, I was desired by a friend of mine, who lived at Otley, to go into the Dales, to a place called Bardonscale. I called upon my friend, and we set off from Otley early one Sabbath-day in the morning. We arrived at the place about nine o'clock, put up our horses at a publick-house, and got our breakfasts. We invited the people to the meeting, and then set forward to the man's house who had given us the invitation, but before we got to his house, which was situated in the midst of a large wood, we found him at a barber's shop, getting shaved; he turned very cool upon us, and seemed to be much ashamed;—indeed, shaving on the Sabbath-day is no token of the fear of God, or of a tender conscience, however the formalists may attempt to excuse themselves. When I asked him where the meeting was to be, he said he had never made it known. I found he did not want to have any thing to do with us. I told him I would preach if it was on a common.

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He said, we have no common here. At last I prevailed upon him to let us go with him to his house, as I had come no less than thirty miles. He then consented, and we found his family at breakfast, but he had not the good manners to ask us to taste with them, nor even to sit down. My friend was greatly cast down at his behaviour. I sat down without bidding, being much wearied with our long journey. Presently came in an old woman, and one or two more followed. I asked the master if we might hold the meeting at his house, or where, as he seemed to have a large family. He answered, we might go into the barn; tho' his house would have held twice the number we were likely to have. I went into the barn, and begun the meeting with prayer and speaking a few words. The man and his wife just stood within the door, as far from us as they well could. Before I had concluded there might be upwards of forty people. I gave out for another meeting after one o'clock.

o'clock : After which, I and my companion went to the parish church, a place for that purpose in that ancient building called Bardon Tower, the remains that escaped the destruction of Oliver Cromwell. When we got into the church-yard, which was at some distance from the place where we had been, some people were cavilling about the Methodist and the Meeting.—The Parish Clerk seemed to be the main combatant ; and a young man, by trade a clock-maker, was his chief adversary, and held him so closely to it, that he had the Clerk beat in his own profession. When the church service was ended, I gave out for a meeting, and we returned, without dinner, to the barn. Many of the congregation went with us. As my friend and I were walking together, a genteel woman came up to me and gave me something wrapped up in a paper, saying, take that, I don't doubt but you have need. I received it with gratitude. My friend and I stepped
over

over a wall fence into a close, and on opening our present we found two cheese-cakes, as if the woman had known our need. Shall not that hand who fed the prophet, by the use of the unthinking raven which feeds her young ones when they cry. I say, shall he who assumed our nature, and knoweth what it is to an hungred; who knoweth how the world hateth us: Yes, our heavenly Father knoweth we have need of those things.—My soul, seek first the kingdom of God, and all these things shall surely be added unto thee. When we got to the barn it was well filled, and some could not get in. I spoke to them with liberty and freedom. The man, who was the owner of the barn, and who had been the cause of our going, when the meeting was concluded, asked us to eat with him, but we thanked him, and returned to the publick-house where we had left our horses. The landlord and his wife had followed us to the meeting, and had left the

the house without any one in it. When they returned, a pot, which had been left on the fire, was boiled dry, and the pudding and flesh was burnt to the bottom; but this seemed to be a trifle, as they were thankful for the opportunity; and behaved well to us. We set off for home, and was accompanied by three or four men on horseback, who had joined us at the afternoon meeting.—As we passed thro' a town called Bardon, my brethren desired we might sing thro' the town, as they were joyful in the Lord.—I rode the foremost, gave out a hymn, and we all heartily sung, and the people looked at us with wonder. About three or four years after I was desired to go again; the messenger informed me, that a schoolmaster, who died in the Lord, had told the people, who came to see him in his illness, that he had received the truth; having heard the man called the *buckle-maker*, praising the Lord for that opportunity; and charged his neighbours, if

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ever

ever that man came again, to go and hear for themselves; upon which, I was desired to go again, but I never saw them since.

All this time I worked at my trade, and lived as sparingly as I could, in order that I might pay my way through the world, so that the gospel might not be blamed. I was frequently solicited to travel, but Providence seemed to interfere, for in my mind I thought I was in the place where I should be. My wife was also against it, who enjoyed but a poor state of health, but this was the loving kindness of the Lord to her soul. She sometimes was brought to the gate of the grave for eight weeks together, so that her life was despaired of, and her continual prayer was, the Lord Jesus have mercy on my soul. Her mother, who attended her, upbraided her, and me also, saying, is this your religion, that you should thus despair, who never did harm to any one? Her answer was, O mother

I never

I never had any religion, but have hated and persecuted my poor husband, who would have persuaded me, but I would not; how can I escape punishment?—

This stirred up her mother so much against me that she would not let me come into the room, and my wife would have had me with her constantly. This was a trying time to us both; but the Lord was with my dear wife in this fire. I sometimes thought she would lose her reason, but the gracious Saviour suffered not the flame to kindle upon her, but gave her to believe and rejoice in his salvation. Sometime before she was set at liberty, and in the agony of prayer and confession, upbraiding herself for her past conduct, she would say to her mother, O mother, you know nothing of yourself: You have no more religion than I have; and if we die unchanged, we shall perish together.—

Then the mother, in a flood of tears, and seeming grief, would cry aloud, but it had not that effect with her that we wished

until some time after, when riding behind her son-in-law, on a journey to Wetherby, she had the misfortune to fall from the horse, and broke the pith of her back, whereby her lower parts died immediately. She then desired to see me, and said, as soon as I came in her presence, if I do not believe, as you have often told me, I shall be undone and perish. She then clasped me in her dying arms with all the tender affection of a parent, blessed and prayed for me, and I believe died a true penitent. My dear wife recovered at this time, and lived about six years after, having mostly a poor state of health, and died happy in the Lord in the month of June, 1777. O my Lord, why is it that I am spared to publish to the world the last memorials of my dear friends? May this be, by thy blessing, sanctified to the reader; and let my few remaining days be devoted to thee.

About this time I was solicited by two gentlemen, near Leeds, who belonged to
the

the White Chapel there, to engage as a preacher under Mr. Edwards, (who at that time was living, but was growing weak and infirm) with a view to succeed him, but this I never could be reconciled to in my mind, to sit down over a settled congregation. My call was more in the Itinerant plan, which I believe in my heart to be the best both for the preacher and hearers. I have, on this account, refused five opportunities : one at Barrow, in Lincolnshire ; another at Morley, near Leeds ; another at York ; and one at Farsley, near Pudsey, to a new Chapel, a good house to live in, with a salary of 70 or 80 pounds a year, and at that time I was told, but perhaps it might be with a design to have the greater influence over me, that it was increasing ; and I had another to Scarborough ; but all these seemed as nothing, and I chose rather to work with my hands, and preach in the evenings, than be tied to a congregation ; although at Farsley they offered to me that I should preach

where I would, and to what people I would, only to serve them on the Sabbath-days.

The gentlemen belonging to the White Chapel at Leeds asked me to preach to them : I consented, and the day was fixed. When the Methodists heard of it, some were mightily pleased, and others were quite the reverse. Before the day came, letters were sent to me from different parts, some advising me to go, and some to stay away ; but as I had given my word, I could not be biased by man, my own conscience being my nearest evidence ; and as it was reported that I was to be at the White Chapel in the forenoon, a letter came to me, from the Methodists, requesting me to be with them in the morning at the Methodist Chapel, and agreeable to which desire I did. On the Saturday before I was to go, the two gentlemen, belonging to the White Chapel, came to my house, and insisted upon my going with them that night, for
fear

I fear I should disappoint them; adding,
 that if I would not go, they would sew
 me by the law for my promise. I told
 them we would have no law; that I would
 come and preach the gospel, if the Lord
 gave me leave; but that I could not go
 that night. They seemed to be much
 grieved that I did not go with them, and
 I was pained myself, finding their jea-
 lousy, insomuch that I got no rest that
 night. I went the next morning, and
 served both places, to my great satisfac-
 tion, for we had a joyful day. Some might
 have thought that the *partition-wall* had
 been thrown down betwixt *Methodism* and
Calvinism: but, alas! the hearers soon
 raised it up again.—Whilst I was in the
 White Chapel, proving the doctrine from
 the scriptures, the Clerk of the place was
 busily engaged in taking them down in
 writing, and had them examined by the
 bible, and gave his evidence that they
 were according to truth, except one, and
 he believed that he had made the mistake,
 saying,

saying, he was so hurried in the business.

O Lord, how merciful art thou ; was thou to mark iniquity in speaking and hearing what is our most holiest duties ! but thy blood cleanseth us from all sin. Happy are all those who by thy holy spirit are constantly lead to the fountain opened for sin and uncleanness, and by a lively faith in the Redeemer's merits, live and hold fast all the promises of the Father in his Son Jesus, are yea and Amen to the believer.

My text, in the White Chapel, was, *Whosoever is born of God, doth not commit sin ; for his seed remaineth in him : and he cannot sin, because he is born of God.* And the merciful Lord gave me to prove it ; for if that seed remain within, which is the Holy Ghost, it will make the new man in love and obedience ; and all other faith, not of the operation of the Holy Ghost, is only man's assent, and a dead faith. The general faith of sinners is nothing but a mere farce. O praised be thy holy name,

who

who teacheth the true believer all things ; and guideth him in truth. Some may think that whilst we lay the stress on the spirit-leading man, we make man a mere machine : Man, without the spirit, is a natural ; a compound ; a wicked machine, full of all that is evil ; yea desperately wicked ; his heart deceitful above all things ; but yet worse, who knows this, not taught by the Holy Ghost ? so that though the Lord calls men, they are like the deaf adder, refusing to hear the voice of the charmer, charm he ever so wisely. When I have said all, what have I said of him ? his actions are beastly, his spirit proud, wise in his own conceit, selfish, angry, lying, flattering, deceitful, malicious, revengeful, diabolical, artful, like the devil himself. Did men but believe this, how welcome would be the sound of the Saviour's name : but adding to all this corrupt nature, that this monster is a sinner, under a law that cannot justify him, but after all his craft to evade, and all

all his florid pretences to fulfil it, it still can give him no other comfort than cursed is every one that continueth not in all things written in the book of the law to do them. Could the rebel believe this, here is a Saviour come to seek and to save such poor, helpless, guilty wretches; though the wound is deep, and the case desperate: yet, he brings with him a healing balm, for his Name is JESUS, and he will save his people from their sins.

O Lord, I thank thee for the glad tidings; and I yield to be saved now, and by thee alone, in thine own way, through my frail life; and I will look unto thee till I am saved to the uttermost.

A capital farmer, at Birkby, in the West-Riding of Yorkshire, having turned his affairs over to his son, (with whom he had an apartment in the same house) himself being advanced in years, and perhaps judged it best to take a little ease in his old age, the son knowing some little of the gospel, and wishing for his father
and

and mother to share with him in the same blessing, met me at a place called Scoals, where I had been preaching a funeral sermon, and took me with him to his house, having previously invited his friends and acquaintance, (like the Centurion of old) so that when we arrived at his house it was well filled. I delivered my message to them from the following text: *But we desire to hear of thee what thou thinkest: for as concerning this sect, we know that every where it is spoken against.* Whilst I was preaching, the old gentleman would have left the room, but one of his relations prevented him by holding the door till the meeting concluded. His son had a desire for me and his father to have a little conversation together. The old man came to me, and I told him that both him and me, in our baptismal covenant, had promised, before God and his Holy Angels, before the Priest, and if not a congregation before three witnesses, that we would renounce the devil and all his works,

works, the vain pomp and glory of this wicked world, that we would neither follow nor be lead by them : but have we done this ? I acknowledge that I have not. The old man wept, and said, I have not given this a thought, as I ought to have done. I further added, we also promised to believe all the articles of the Christian Faith : Do you know how many there are ? Do you believe them ? You know that you say you believe in the Holy Ghost : Do you know what it is ? You say you believe in the Holy Catholick Church : Do you know where it is ? You say you believe in the Communion of Saints, and in the Forgiveness of Sins ; but I needed to repeat no more, for he was convinced that he had not believed, but had only said so ; and he immediately asked me to come to preach again. I went again on that day fortnight. He embraced the truth, and believed, and followed it during his few remaining years, and died. Thus the Lord fulfils his own word : *A child shall*

die

*die an hundred years old ; but the sinner
being an hundred years old shall be accursed.*

O teach my reader, O Lord, by thy divine teaching, to understand for himself the mysteries of thy holy word, that he may profit thereby ; so shall my writing and his reading answer the end and design of our creation and salvation, and glorify thy Holy Name, through Jesus Christ, our Lord. Amen.

My father and mother, who had persecuted me at my early period in religion, were now both advanced in years. I endeavoured to prevail upon them to embrace the gospel. My mother would have submitted to have heard, but my father would not. She stole away one time to a preaching, but my father was so angry with her that he locked her out, declaring that she should never come in again if she went any more ; so that he would not suffer me to say any thing on the subject. About three months before his death, it was revealed to me, and I told him of it,

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but

but it seemed like Lot warning his children in Sodom. My mother was much affected when I told this to my father. When he lay on his death bed, I was permitted to see him, and I asked him if he could meet his Lord as he was, or he looked for another blessing. He said, I want a blessing; and if the Lord doth not bless me before I die, it will be too late after. A friend coming in, who went to prayer; my father repeated these words "I believe" three times, and then gave up the ghost. My mother soon after found peace with God, at the age of 70, and lived thirteen years in the faith; and I, in a blooming prospect of a blessed immortality, hope to meet her, to join the blood bought throng, and sing to Him that loved us, and washed us from our sins in his own blood, be glory, and dominion, and praises, for ever and ever.

A neighbour, who had endeavoured to render the gospel odious, by telling lies, and persecuting, as much as lay in her power,

power, fell sick, at which time I visited her, and prayed with her. She raised herself up in bed, put her hands together, and prayed in her own manner, confessing how she had endeavoured (thro' the hatred she bore) to do me all the injury in her power; but, said she, if the Lord spare me, I will never do the like again. Soon after, thro' weakness, she fell into the fire, and was so much burnt, that she died in a few hours, being upwards of 90 years of age.

Another of my neighbours, who had led a very dissolute life, (I shall not trouble the reader with the particulars) but who I reprov'd for his conduct, and for which he bore me hatred, inventing slanderous reports falsely; drawing near his death, he sent for me, acknowledging that he could not die in peace until I went. O Lord, is it any merit in me if I forgive my fellow-creatures? thou knoweth it is not. If I do this from the heart, it is by thy grace; nature cannot do it: and to thy

N 2

grace

grace. I am indebted for the forgiveness of my thousand and ten thousand, yea numberless offences. Help me, O Lord, to magnify thy mercy, in witnessing, to great and small, with all my ransomed powers, thy great goodness, and pardoning love to all penitent sinners.

The year my father died, seven other old housekeepers in the neighbourhood were taken out of the world, after the light of the glorious gospel appeared amongst them. Three of them owned it to be the truth before they died. The other seemed to be shut up in nature's night.

After my father died, my mother wished to have a stone erected to his memory: I undertook to do this piece of workmanship, and accordingly fixed one up, which I lettered on both sides. The Poem on one side is as follows:

*Death hath me summon'd, and I must appear
Before the bar of God, my doom to bear:
Reader, take notice of this awful text,
If death once seize thee, Judgment is the next.*

Curiosity

Curiosity brought many to see this stone, and to criticise upon it, being done by a Methodist, and one that was no scholar. Amongst those was one who professed cutting of letters in stone, a scholar, and a Deist. He met me when I was going to preach, and coming into the house where I had put up my mare, a few friends being in the house, he boldly asked me what I called hell. I answered, what do you call the wrath of God? He said, I think you have set me fast.—He said again, whether do you think hell is above, or beneath? I answered, I believe every unregenerate man carries within him a hell in his own conscience. He answered, indeed I think you have said right; for my conscience condemns me, as I was come about business, and it is the Sabbath-day: I am doing wrong. He said, I will come and hear you preach, if you will not mention the Holy Ghost. I told him, I would not promise that; but on my mentioning the spirit, he took his

hat and went away ; but was friendly ever after, and would not let me pass by his house without calling to refresh myself ; and would often say, I have a son, whom I wish was in as good a method as you are.

It came to pass that this man's wife and family became followers of the Lord, (except the son I have mentioned) and they, like all that love Jesus Christ, longed for the salvation of the old gentleman, and knowing that I was in his favour, they desired me to come to their house, at a time when several of their friends and acquaintances, who were serious, were to be there. When we were met together, and religion being introduced, the old gentleman put in his word, and I put in mine. He said, I shall not reason with you, unless you will lay aside the scriptures ; and if you will do that, I will reason with you. I agreed to the proposal, although I had no idea either on what subject we were to begin, or where it might end. Our chairs being

being set opposite to each other, and the company round about us, he asked me whether he or I should begin first. I told him, as he made the proposal, he should begin. Upon which, he set himself in a posture, lifting up his eyes and hands, like a divine, saying, I believe there is one God. I said, how do you prove that without the scriptures? He answered, by all those things that are above, (pointing upwards) and by all that are beneath, (pointing downwards). He then again studied, and said, I believe God made man. I asked him how he could prove that without the scriptures; but he acknowledged that he was fast, and candidly said, I yield. Thus are the wise taken in, in their own craftiness, for this man beat himself.

I would observe, his prodigal son, some years after the death of his father, died at Harewood, in the prime of life. As I providentially was passing thro' the town, was asked to pray with a sick person: when

when I came to him, it was the son of Mr. Craven. I was astonished; and more so, to find him agreeable for a Methodist to pray with him. Thou, O Lord, hath no pleasure in the death of a sinner, but rather that he should turn from his wickedness and live. Thanks be unto thee, O Lord, that thou hast prepared a feast, a gospel feast for the penitent poor; the halt, the maimed, and the blind: the throne of grace is opened, and we are bid to come boldly to it; and to encourage us to come, we are told, harlots and publicans take thy kingdom before the self-righteous; and yet, for thy liberality and goodness, how few are thy guests! O how blind is mankind; what dupes; how foolish; what slaves to sin and satan.

A neighbour of mine, who had been a companion in the flesh, but had despised the Methodists, and stood out against them for some years, being told of the Rev. Mr. Atkinson preaching the truth, went to Whitchurch to hear him, and
 liked

liked him so well, that he went from Whit-church to Leeds, to hear him again, the same day.—As he was going, Mr. Atkinson overtook him, and asked him where he was going, and from whence he came; and he told him. Mr. A. asked him if he knew Richard Burdsall: he told him he did. He asked him if he had heard him preach; and he said, no. He said, I would have you go hear him; and if you hear him, and follow the doctrine he preaches, I have no doubt but you, and him, and me, shall meet together in the kingdom of heaven.

When my neighbour got home, he came directly to me, and joined in fellowship, and soon after found peace; and being joined to the Lord, continues so to this day. O Lord, take the glory of thine own work: Whatever be the instrument, thou art the worker of the good that is done in the earth: the Lord doeth it himself, and him alone: It is thine to renovate the soul; for we are the clay, Thou art

art the potter, and we are the work of thine hands.

I was called to Knaresbrough, at which place I had often laboured before, though with very little appearance of success. I went, and had three companions with me. One of them had been a soldier in Colonel Hale's regiment of Light Dragoons, who, by grace, had been convinced of his lost state by nature, and prayed to the Lord for his liberty. This was a particular circumstance, as fifty pounds had been demanded for it; but by seeking to the first moving cause, he was honourably set at liberty for nothing. Did men but know the power of the Lord, and his mercy towards those who fear him, he would be more honoured than what he is.

Before I proceed any further on my Knaresbro' journey, I shall just observe a few particulars concerning this man's conversion, which may not be unwelcome to the reader.—He was born a neighbour to me, and was put as an apprentice to an
uncle

of mine, from which place he listed into the aforesaid regiment, and was in Ireland nine years, during which time he was made corporal.—He came on furlough into England, in a genteel uniform, with a long broad sword, and a brazen helmet with this motto upon it “Death or Glory.” Having been amusing himself, with his friends, at a feast, where there had been a horse-race, in his return from which place, he just stepped into my shop to see me, as he was going to leave England the next day. I looked at him, and said, You are of a genteel, and yet somewhat of an awful appearance; and from the motto upon his cap I made a few observations on Death and Glory everlasting. He fell a weeping, and so did I: We both prayed, feeling the power of grace, and the merciful Lord never left him, but set him at liberty, and providentially brought him again to his own country, from under the banner of flesh and sin, to be a soldier of Jesus Christ, under whom he lived, and
in

in whom, I trust, he died to live eternally, when he was about the age of 33, and about the year 1776.

He told me, that, after our little conversation as before-mentioned, his journey back into Ireland was a time of repentance with him, for he prayed and wept all the way; and it was the very same with myself, as if I had seen him and had been with him. This man, before he came his furlough into England, had employed himself in that folly called acting the play; and this they had done in digression of Wesley and Whitfield, which made the wound in his conscience deeper, when the Lord opened his understanding; but he cast all these things aside when he got back into Ireland. During the time he was under conviction, he dreamed a dream as follows: He thought that he was passing by an old Cathedral in Ireland, demolished by Oliver Cromwell, and as he was passing it, he thought he heard a noise of people worshipping within, upon which,

he

he thought he stood awhile to listen, and then stepped to the door, lift up the latch and went in. The first observation was three priests, in white raiment, in the midst of a congregation, blaspheming the name of the Lord. He said, I felt grieved, and in my zeal, stepped up to those priests that was swearing, and said to them, this is not the gospel: but they said, it was.—He said again, it is not; but they said they would maintain it to be the gospel, and bid him look behind him, where there was one coming, whom they called the Black Eagle, he will satisfy you.—He thought he looked as they had bid him, and saw the devil, in his own features, behind; his head was like a scull, having holes without eyes, so that he could see thro' his head.—The priests again asked this monster, if swearing was not the gospel; the Black Eagle answered, it was. At this moment he awaked out of his sleep, and promised the Lord, thro' grace, never to swear again; as this had been a

sin too common with him. He acknowledged that this, though but a dream, was of sanctified use to him; and the good spirit never left him; and in about twelve months after, providence delivered him from that unhappy set of men, and brought him back into his own country: this, to all human appearance, was a miracle, as he was as likely a man for a soldier as could be seen. Coming home, he came directly to me, and I was as glad to see him as if he had been my own brother, and we lived in fellowship together until his removal to Leeds, where he died.

But to return to our journey to Knaresbrough:—When we came there, I left my mare at a publick-house, my three companions being with me. As we were going out to the meeting, a dragoon soldier, who was quartered there, asked me where we were going? I said, to a Methodist Meeting. He answered, have you any objection to my going with you? I said, none at all. His comrade said, I
will

will go too. They both did so; and glad I was to have them with us, for when we came into the high-street, a great mob was there assembled. As soon as they saw me, they set up a shout, as if they had taken great spoil. I went thro' the midst of them; the soldiers following, with their swords in their belts, until we came to the door of the house where I was to preach, they then drew them out of their belts, and pointed them on the ground, and faced the mob, taking each door cheek, like two sentinels, whilst I preached peaceably to the people, the mob not once daring to molest us, although as we went, they threatened what they would do when the meeting concluded.

Amongst my congregation was the Hon. Lady Maxwell, and another lady with her, who being at Harrogate, had come in their carriage to the poor Methodist meeting. Surely, in the kingdom of thy grace, O Lord, the poor and the rich meet together; the Lord is the maker of them

both : this lady rejoiced at this opportunity, and my heart was glad also. The Lord shewed us favour, and delivered us from the hand of the ungodly : Bless the Lord, O my soul, and forget not all his benefits. The soldiers, I never see them after that I know of, but I could not help praying for them ; and here I saw the providence of the all-wise God in sending them. It is he that hath the hearts of all men in his keeping, and turneth them as he turns the waves of the sea.

I was invited to preach at Low-Harrogate, but the weather being against my standing out of doors, the gentleman, who belonged to the assembly-room, said I was welcome to preach in it. I accepted the offer, and had the opportunity of speaking to a company of ladies and gentlemen, who perhaps, had I been out of doors, would not have heard me.—Surely, O Lord, thou knowest who will receive thy word, and likewise where and when to send it.

I laboured

I laboured seventeen years in Leeds circuit as a local preacher, with all diligence, in many straits, and through divers hardships and trials from those whom I least expected, which often made the trials greater; but I have learned to know that it must be so, for while the old man lives, either in professor, or prophane, he will rebel and rise up against, and even hate, the new man:—nothing but grace can make one man prefer another.

I having been preaching at Leeds, at which place I served in turn, one of our great celebrated preachers took offence at my subject, ROMANS iii. v. 31. *Do we then make void the law through faith? God forbid: yea, we establish the law.* In pointing out, and explaining the law, I quoted the condition of the Leper, and of his cleansing Leviticus, *ch. 14, v. 2, &c.* and on my commenting on the two birds, that were to be taken alive and clean, refering to Christ, he was greatly offended, as the comment ran out of his latitude, and

without telling me of my fault, according to scripture, he worked underneath to have me called to account for so doing; and as I preached Christ freely, he had another plea against me, (but this was only jealousy) that I preached the doctrine of the primitive Dissenters; or what is called Calvinism; and on the next quarter-day, we had a hearing of all the local preachers, three of whom, it was supposed, I had tutored in this doctrine; together with all the stewards and leaders of the circuit were called together, and we, the poor under-strappers, were examined one by one, as follows: When all the stewards and leaders, and many others, were assembled, one of them stood up above the rest, in the midst, and asked if any one had any complaint against the preachers, naming them one by one; but none had any thing to say against either our doctrine, or our practice in life: but this did not satisfy the man that was jealous of me, for he stood up, and spoke of my usefulness

fulness for some time, and to no small degree, insomuch, that I wondered what he was aiming at ; till at last, he said, "I have nothing against our brother Burdsall, only for his foolish way of allegorizing : " and he concluded thus, " Brother Burdsall, I would have you to let these nonsensical scriptures alone." I then was allowed to speak for myself ; and I answered, " that it was the first time I had heard that the scriptures was thought cunning devised fables, or old wives' stories, by those who professed the gospel.—Saint Peter saith, knowing this first, that no scripture is of any private interpretation, for the prophecy came not in old time by the will of man, but holy men of God spake as they were moved by the Holy Ghost :—And Saint Paul saith, all scriptures is given by the inspiration of God ; and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works." My friend,

friend, by hearing those scriptures, found himself in a hobble, and begged to be excused. The assistant preacher stood up, and declared that he knew he was prejudiced against me as a Calvinist, and only because I preached Christ; and all was ended at this time. Glory be to thee, O Lord! it is thy name that satan hates: and it is to thy name that all things shall submit both in heaven and earth; yea, every knee shall bow, and every tongue shall confess Thee to be the Lord, to the glory of God, the Father. If Paul preach Christ crucified, it is to the Jews a stumbling block; and to the Greeks, foolishness; but to all that are saved, both Jews and Greeks, Christ the wisdom of God, and Christ the power of God. Although I am suspected and persecuted, may I preach Christ, and live in Christ; for all that will live godly, in Christ Jesus, shall not suffer persecution; for if they did it to the green tree, what may the dry expect. Thou hast bid me not to marvel,
and

and I believe thy word: thy word is truth;
 and ye shall be hated of all men for my
 name's sake. How is this truth to be ful-
 filled, but where any of the serpent's seed
 remaineth uncastout; which is enmity
 against God. O God, ever give me a
 clean heart, and keep it clean; dwell in
 me by thy spirit; so shall thy promise be
 verified; thy seed remaineth in him, and
 he cannot sin because he is born of God.
 O Lord, lay to thy hand; make the
 truth prevail; and let not thy people
 perish for lack of knowledge;—but when
 the Son of Man cometh, may he find faith
 on the earth. O Lord, thou knowest man
 cannot answer his end, nor serve thee,
 till saved from sin; and thou seest few
 believe; and without faith it is impossible
 for man to please God. Give faith, O
 Lord; and faith encrease;—faith, the
 operation of thy spirit, that overcomes
 self, sinful self; and righteous self, that
 lays the soul humbly at thy feet, purifies
 the heart, and is productive of good fruit;
 is

is not afraid of man, but boldly confessed Christ; not ashamed of the gospel, working by love, taking by the hand the poor of the flock; not respecting persons without partiality and without hypocrisy; loving the law, and ever making Jesus the end of it; that looks at the promises of the Father; views with constancy the one atonement that lifts the soul to its Author, Maker, Redeemer, and Saviour; that overcomes the world, mortifies the flesh, that conquers the devil, that endures as seeing him that is invisible, that endures to the end, and takes the Crown promised to the faithful: Shall the good tree bring forth good fruit? Can thou, O Lord, make such a tree?—Then let thy work be shewn in me; make me a tree of righteousness; the planting of thy right hand; that thy name may be glorified.

I had a call to Bramley, in the West-Riding, (where I had often attended before) to hold a Watch-night. If my reader wishes to know what is meant by this,

We

We endeavour to redeem the time, by exhorting one another, singing praises to God for his mercies towards us, and calling upon him to help us, that we may give to answer the grace we have received, in opposition to spending our time, which is common to nature, whole nights in idolatry, pleasing the flesh, serving the devil, and offending God.

Here I was invited to sup with a gentleman of good report, not connected with the Methodists, but had good-will towards them. A young gentleman happened to come to Bramley that night, who I was informed had been educated for the established Church. My friend gave him an invitation to come and sup with us. The young man had engaged to preach to the Methodists, and expected, as a gentleman and a scholar, to have the preference.— My friend, who had given him the invitation, asked him some questions on the doctrine of sanctification. He told him, that neither him nor me knew nothing

thing about it. My friend then desired him to explain it to us, telling him, it was his duty so to do; but as he found us untaught, so he left us. I would have given place to the young minister, but the people insisted of me to preach, so that he would neither pray nor exhort; and altho' he is yet living, and knoweth me, yet he is so nice, that he never owned me since.— But may thy grace, O Lord, prevail in us; that the man of sin being slain in us both, and the new man raised up, and live in us; that we may finish our course with joy, and be found candidates for the inheritance of the Saints in light. O what hast thou done for man; and what hast thou yet to do with man: reconcile us to thyself by thy spirit: teach us that we may be reconciled one to another; and as children of one common parent, love, and learn to bear, and forbear, and also to forgive one another, even as God, for Christ's sake, hath forgiven us.

I was

I was going to preach at Leeds one Sabbath-day, in the evening, and was met by Mr. Caley, who desired me to give him the pulpit; I said, with free goodwill. He seemed to be glad of this; but when the people knew our design, they opposed him, and we had a strong debate. I was somewhat troubled for my brother, as he cleared himself of all they could lay against his preaching. If thou, O Lord, was to mark iniquity, and deal with man as man dealeth one with another, who shall stand in thy sight? Some time after, he met me at Woodhouse Chapel, where the people also opposed him. We likewise met together at Otley, and here I gave him my place, and the people received him gladly. By this mark all men shall know ye are my disciples, when ye love one another; for the world will hate us, and it must be so, till the enmity is taken away. Saviour, manifest the love of thy Father to all men; let them see it unravelled, in thy passing by the nature

of angels, and wrapping thyself in our inferior clay: teach them the fear of God by thy perfect obedience to the law; and let them feel thy love, by thy agony in the garden, in sweating drops of precious blood, to procure them pardon; and by expiring on the cross, to redeem them from everlasting misery: let the three-fold cord of thy love charm our ears, soften our hearts, change our will, as a Father to create, as a Son to redeem, as a Spirit to sanctify, and guide us into all truth: make this mystery more known to the Gentiles, according to thy word, which is Christ in them, the hope of glory.

After preaching at Leeds one night, Mr. Helton warmly set upon me, asking me if I found no difficulty in preaching from the text, which was, *If any man be in Christ, he is a new creature.* I told him, I found none that night. He again said, Well, but do you never find any difficulty in preaching from it? I asked him what he meant. He answered, is there not children,

children, young men, and fathers. I said, I have spoken on those; but he denied that I had, until Mr. Tho. Tenant, John Myers, Mr. T. Lambert, and Mrs. Pawson, said that I did. Mrs. Pawson said, Sir, you thought this man, by what you had been informed, could not speak sense; and you are so disappointed, and because the people did not ask you, before him, you are offended: so he held his peace. I believe the woman had hit upon the truth: where pride and self hath place in the heart, it will manifest itself, only let nature be crossed; for when flattered self is set up, and when abased self is cast down, O Lord, how needful is thy grace in both. In these cases, when flattered, suffer not the enemy to make me proud; and when abased, suffer him not to drive me to despair. Thou knowest how to deliver.—Thou, dear Lord, suffered our grand adversary to tempt thee in all points, that thou might know how to compassionate and succor all thy poor tempted followers.

Save us from the hands of all our enemies; and unite, in the bond of love and peace, all that confess thy holy name; and may thy gospel take a universal spread, and prevail over all the earth, that the thousands that sit in darkness may see the light that shines so clear, and know the salvation which thou hast prepared before the face of all people.

A young man in our neighbourhood, who was a scholar, and of good report, as a natural man, came to hear me preach; we had been companions, and fellow singers together in the church, and he, like others in a state of nature, thought himself wise, and religious, without being a Methodist. Curiosity lead him to my house to hear what I had got to say, but all that I could say, only reached his ears, until I was concluding, when I happened to pray for those who seldom, or ever, pray for themselves.—These words reached his heart, and he soon came and told me that he had begun to search the scriptures.

tures, and seemed to make profession, as a scholar, and a penitent, and daily was made more and more sensible of his lost state, and some time after found peace with God, made profession of faith, and joined the despised people called Methodists, and was very zealous for three years, but suffered much persecution from those of his own house.—His mother said, if boiling water would scold me, the first time I came to their house, I should be scolded to death. After I had heard of her making use of these expressions, I made my request known to the Lord; and the Rev. Mr. Collins coming to preach at my house, I went to invite this woman to the meeting.—When I came to her house, she looked out of the window, and smiled. I went in, and invited her to come and hear preaching. She answered, I have said much against them, (meaning the Methodists) but as you have been at the trouble of coming to invite me, I think I shall come. She did so, and was friendly

ever after, insomuch that she sent her son to let me know, that if I wanted either money or corn, for my family, it was at my service. O Lord, I thank thee, who alone inclines the hearts of those who have it in their power to help them whom thou knowest may have need; for the hearts of all men are in thy keeping: do thou, O Lord, in mercy, reward them as thou didst Rahab, who hid the spies.

The young man, I mention, being very zealous, having divers gifts, bid fair to be useful; but gifts will not bear us up, in God's way, without being balanced by grace: A temptation overtook him, from the flesh, united with the world, which caused him to stagger in the good way, and he was offended; and like some of those, in our Lord's time, went away, and never again resumed his post. Many trials, with temptations, have I met with, concerning this man; and I believe, that he himself hath had his share. O Lord, suffer not the good seed sown to be entirely

tirely choaked and put out; but although it hath laid hid for a long time, thou art able to make the dry tree to flourish, and the barren ground to blossom as the rose. Speak to him thy self, ere it be too late; and let him feel thou hatest putting away; and may he return a humble penitent to the footstool of thy mercy; and do thou heal his backsliding, and love him freely. How doth the spirit of the world prevail upon corrupted nature; even on those who have once escaped the pollutions of the world, and was purged from their old sins. O how warmly have many given me the right hand of fellowship, both people, and priests, that scarcely know me when they see me. O Lord, let not thy love in me wax cold, but keep me to the end.

At a place called Sicklinghall, I preached once a week, from about the year 1763, to the year 1772, with success. In the midst of persecution, one night, in the time of service, (though the house was licensed)

censed) a mob of people had made the door fast upon us, and setting a number of whin kids around it, as the out-works, they got upon the house, and put a dead sheep down the chimney : but this did not hinder the Lord's work, for the more they persecuted, the more came to hear.

A farmer, 70 years of age, and who had lived in good credit ; his wife, before their marriage, had lived servant with a clergyman many years, but knew nothing of pardon, or absolution ; this was what they both wanted. The old man came first to hear, and when he had got about half way betwixt his house, and the house where I preached, he made a stop to consider.—Thinks he, I have lived an honest life ; paid every man his due ; and although I am not pardoned, many besides myself rest here ; and as for these new upstart people, I know not what they are.—As for this preacher, his father I knew to be an honest man, also his mother, and once I thought him to be a chearful and a merry lad,

lad, but what he is now, as being a Methodist, I know not ; I will go back. He told me, he turned a few paces back, and stood again to consider, and it came into his mind—None returns from the grave, to tell us what there is beyond it ;—I will go forward. He came, and the Lord let him hear, and gave him to understand, that no change had passed upon him ; he was in a state of nature ; and without true repentance, and pardon of his sins, he could not be saved. He closed in with offered mercy, and soon found peace with God. His wife had lived in the fear of God, in the image of a christian, but without the spirit of christianity. The Lord convinced her, that without the spirit, she was undone for ever : but the Lord soon gave her his spirit also, and she triumphed in his salvation. These two were as happy a pair, as I have known ; and were ornaments to the gospel whilst they lived ; and made a glorious end. I preached at both their funerals. The man had a brother

ther, who had persecuted him much in his life time. He was with him when he died. He said to his dying brother, "if thou give a token of thy happiness, just when thou art departing, I will believe thee." As he sat in his chair, his brother then standing by him, he put forth his foot, and set it upon his brother's, stretched himself out, and gave up the ghost. His brother, in tears, cried out, "I believe, I believe." But it was only for the present; so true is that saying—If they believe not Moses, and the prophets, neither will they believe, though one rose from the dead.

A widow woman, in this place, hearing of the people gathering together, came and heard for herself, and became a zealous follower of the Lord; having lived in the fear of God many years, before she heard the gospel, but without the knowledge of Jesus Christ. When she came to know, and believe, that Jesus had bore her sins in his body, on the tree, she rejoiced with
a joy

a joy unspeakable, and full of glory.—
 This woman, and the two persons before
 mentioned, were ornaments to the gospel,
 and enjoyed as much happiness as any I
 have known. I preached at this woman's
 funeral, and visited her a little before she
 died. As she was set spinning worsted,
 (for she could not stand to do it) I asked
 her how she did: her answer was, I nei-
 ther desire health, nor sickness; life nor
 death, but just what the Lord pleaseth.—
 To thy name be the praise; who teacheth
 all thy saints in whatsoever state they are
 in, therewith to be content. One man in
 this place, who kept a publick-house, (a
 companion with the man mentioned in
 this narrative, who was killed by a fall
 from the lime-kiln rock) both these men
 united in my hindrance to religion; their
 natural corruption had such hold of them;
 as to render them hard and obdurate;
 scorning all counsel and reproof; but
 when on his death-bed, he sent for me,
 desiring I would pray for him. I went to
 see

see him, and had a little conversation with him, and prayed, but I was not able to form the least sign of true repentance; death-bed repentance is so precarious; but judgment belongeth to the Lord;—so I leave him.

In this place dwelled many families of the Roman Catholick persuasion. One of them came to hear, and was convinced of his lost state by nature.—He came to me to converse in private; brought me his Manuël, and opened his mind freely, telling me that he wished to leave those people, and join the Methodists. His brethren finding him to grow cool in attending at the mass, told their priest of it, who undertook to reason with him on the subject, telling him he should be forgiven; but if he meant to continue, he should be cut off from their fellowship. He told the Minister, he would consider, but could not fully resolve him then. The next time he went to the mass, the Minister took notice that he did not bow to the crucifix;

crucifix ; and when the service concluded, he called him to one side, and asked him why he did not bow to the crucifix ? He answered, that he had now come to a conclusion, and would never bow his knee to the image of Baal any more : so he forsook them, and joined the Methodists.

His brethren, that lived in the town, now became very bitter against us, and when we were met together one evening, they fastened the door upon us, and conveyed an earthen pot (which had been set in a garden for the purpose of preserving chamberly) to the chimney top, letting it down, with its contents. This disturbed us a little, but did not hinder the people from hearing, nor the Lord from blessing us. If the Lord worketh, who can hinder ?

I went with a friend to see the Rev. Mr. Wilson, late of Collingham, but who afterwards removed to Slothit, near Huddersfield. He was much celebrated for his usefulness. His parishioners were like a people that had sit in darkness, and had

just found out the light. They met at his house every night in the week, except Saturday, which day he reserved to himself, to study the scriptures. He took me with him to visit his flock, which dwelt in folds, (so called in that country) from three or four families, to nine or ten in a fold. The first we came at, he said to me, you must preach to them, and I will call them together, only preach short, as we have many places to visit. I did so, and a profitable day we had; the people received the word gladly; some weeping, some praying, and others telling me what the Lord had done for them, praising him for such means as they were blessed with, and for such a minister as Mr. Wilson.

From a meeting, at his own house, of young men, several of whom went to prayer: when this meeting concluded, I was desired to go to another in Slothit, the same night. This being over, one of the congregation said to an old woman, "come let us go to the other meeting."

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The old woman answered, "I am happy, and I can but be happy, I'll go no farther." I wish the people be not grown cold since that time, as they were too warm to hold long. In my day, I have seen many run well for a season, but like the seed which fell on stony places, flourished for a while, but having no root, withered away. I thank thee, O Lord, that it hath not been my case; with all the taunts, jeers, flattery, surmising, whispering, backbiting, slanderous reports, often ready to faint, poverty, hunger, cold, temptations from the devil and ungodly men; besides what I have met with from those who professed godliness, in my travels to preach the gospel. O Lord, continue to thy poor creature grace sufficient to help in every time of need. Thou knowest what I have yet to pass through: uphold me that I faint not; and keep me, by thy mighty power, through faith, unto eternal life.— It is good to be zealous in a good cause, and still better when zeal is attended with

a right knowledge. Upheld by thy almighty arm, in life's uneven way, my enemies can never harm me; nor shall I from this stray.

I was called to preach at Kirk-Deighton, and Kirk-Hammerton. I went to the latter place in the morning, and to the former in the afternoon. I had two friends with me from Harewood. When we arrived at Kirk-Hammerton, we put up our horses at a publick-house, and I stood at the door, in the street, facing the church-yard. The people seemed to have as much knowledge of religion as if they had been born in Africa; but behaved well. The Minister came just as I was concluding, but we had no conversation, except—a good morning. I set off for Kirk-Deighton, but my two friends declined going with me, because a report had got about that the people would drive us out of the town, as there had not been any thing of the kind there before. Mr. Thompson, the minister, and justice of the peace, was dreaded, because of the
hatred

hatred he bore to the name of a Methodist. When I found my friends to fail, I desired them to leave me, for unless they had confidence in the cause, they would be of no service to me: so they left me, and went home. As I passed through Walshford, in my way to Kirk-Deighton, a friend asked me what I meant to do with my mare whilst I preached, I said, I thought of holding her in my hand, but I was advised to take her to the turnpike-bar, which I did, and altho' they had no stable, they put her in the kitchen. When I came into the town, they came out of their houses like bees when the hive is disturbed. I prayed to him who alone can still the tempest, and calm the clamours of the rude; as I had no other to help me. The men, women, and children, mocked and scorned me, as I walked up the street. About the middle of the town stood a large tree, and a large stone against it. The multitude were gathered around, both horse and foot. At a little distance behind, I beheld a gentleman, in a white wig,

and two others with him, hastening to meet me, who I was informed had come from the justice of the peace, to execute his office, not in making peace, but a riot, for he began to shout as soon as he saw me, as tho' the town had been on fire, crying we want none of thee here to-day. When I got a little nearer, I made answer, I do not dispute that, but I shall not make it my rule at this time. I got on to the stone I mentioned, and took my bible in my hand, and challenged their attention, saying, "if I speak according to this book, at the peril of your souls but you hear me; and if not, I leave it to him that caused it to be written, for you to use me as he may give you leave." When they heard this, many of the women went near this gentleman, and desired him to be peaceable; but he stormed furiously, but durst not lay hands on me. A man, on horse-back, trembling and much affected, desired him to be quiet, saying, he says nothing amiss, and we are none so well served at the church; but he still kept a great noise, saying,

saying, I should not preach there ; acting faithfully for his master ; until a man stepped up to him, by trade a butcher, who knew me well, and had embraced the gospel, and said to him, "Snowdon, (for that was his name) thou behaves like a swine, just like a brute ; what if thou art determined to go to hell, go by thy self, and let the people hear what the man hath got to say." This language so aggravated the man, that he, in passion, swore if the butcher spoke again, his teeth should go down his throat. The butcher stepped close to him, and said, only strike me, and I'll bray thee as small as the dust. Mr. Snowdon was so terrified, that he and his two companions took themselves to a house side, where they stood like statues ; whilst I preached to the people ; and many received the word gladly : and altho' I was pained in mind, for what was spoken at the beginning, my soul rejoiced before I concluded ; for the Lord can bring good out of evil. I was this day hit with a stone
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on my head, but was not much worse; for my Saviour comforted me; and this was the only time that I was hit, tho' I have been where showers of rotten eggs, and other things, have been thrown at me. I have reason to be thankful he let none touch me, save this one stone. Was thy servant Stephen stoned to death; and must I, thy poor unworthy, less than the unworthiest of all, have but one stone? Glory be to thee, O Lord, that thou, in thy providence, either called, or counted me worthy to suffer persecution, or slander, for thy sake, in bearing a testimony against sin. I have been too long a rebel against thy person, and government; but I am reconciled to God, by thy death, when an enemy: let thy life, in interceding for me, at thy Father's right hand, be fully answered in me, both in doing and suffering thy holy will and pleasure.

A persecution arose against the Methodists, in Harewood, after there had been preaching many years, and all judged it

best

best to be quiet ; as a universal discharge was gone forth, upon losing the favour of the late Lord, and also the possessions held under him. One man, at whose house there had been preaching, with the rest of his neighbours, had a discharge ; yet he told me, that if I would come, his door should be open ; and although I possessed a corner of land under the same Lord, yet I went and preached once a fortnight,— This was a sifting time ; all the higher class of people stayed away, and the lower class came ; so that my congregation consisted of those that had nothing to lose : Thus it happens that the poor have the advantage of the rich ; for to the poor the gospel is preached, and blessed is he that is not offended. We had many a comfortable time for about twelve months, during which period, none other preached but myself, that I know of. I visited a gentleman in the town privately, on the nights I preached, at his own house, where the gracious Saviour met with us, and
blessed

blessed us, and what is more, hath continued to bless us even to this day; and what is still more than all, I trust we shall be blessed eternally, being in the true light, having his promise, who cannot deceive.—May we now live as we would wish we had done when we appear in his presence, who will judge without partiality.—What thou, O Lord, may have seen amiss, let thy guiltless blood wash away, never more to be remembered against us; and give us both persevering grace; may we improve it; and do thou keep us to the end.

In about twelve months, the storm of persecution ceased, and the preachers came again to Harewood, and the gospel hath to this day flourished. But some of those who were ashamed to own themselves followers of the lowly Jesus, never made head against their enemies since.—How dangerous to lay the hand to the gospel-plow and look back, and render ourselves unfit for the kingdom of God.

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If the reader hath given his hand to Jesus, or laid it to the gospel plow, let him remember Lot's wife, and not look behind him. What is all the world, could a man enjoy it threescore years, when compared with eternal glory? And what is begging bread for threescore years, when compared with the torments of the damned? begging for one drop of water, and never to obtain it? From this den of death, and dungeon of sorrow, deliver me, O Lord; for the alone sake of him who died to save guilty wretches.

At a village called Spofforth, betwixt Wetherby and Knaresbrough, there had been preaching long before I was given to understand what it meant, and a few raised up for a season, but through persecution and temptation, fell away.—So true is our Lord's saying, *where there is lack of moisture, the seed withers*; for they never seemed to be right grounded; and when the heart is not engaged in the cause, there will be no prosperation: if the seed
spring

spring up, if it is upon a rock, it withers away with the heat of the sun : This hath been the case with the people of Spofforth even to this day ; for they remain ignorant of the power of the Holy Ghost, and remain in themselves, self-seeking, self-saving ; like the Pharisees of old, against whom the woes of the New Testament are denounced. The first time I went to them, the high priest's men in livery, appeared at the front of a mob, and had provided one of the baser sort, to pull me down, as they termed it : For this purpose they had filled him with diabolical advice, and liquor.—They threatened me much, as I passed thro' the street, and then followed me to the house, shouting after I had begun the meeting : they rushed into the house with horrible swearing ; the men in livery putting the man foremost, which was to hinder me from preaching ; but the Lord smote him, so that he hung down his head, and could not face me, neither could he speak, save saying

saying "that is truth;" meaning what I had said was right. He then turned himself, and rushed out in a greater hurry than he came in, in spite of all opposition made to hinder him, and left me. I visited them several times after, but to little use.

Jesus Christ being exalted by the Father, is the ruling head of all worlds, and of every creature. In him alone is all fullness, and from him flows all the grace poor sinners stand in need of, from the smallest grain, like the grain of mustard-seed, to that which matures the Christian; and like the water that flowed from the rock, in the wilderness, which supplied the wants of the Israelites, after the rock was smitten by Moses's rod, and yielded them supply; and also followed them thro' the desert forty years; so likewise the law of Moses smote Jesus for our sins, and from the rock of ages flows all the living water to quicken the dead race of Adam, to baptize them, to wash them, and also for them to drink the streams whereof makes glad the city of God. Did

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natural men but know this grace, and that it is so nigh following them thro' the windings and turnings of this mortal state, the dreary wilderness of this frail life, knocking at the door of the heart for entrance, saying, *How long, ye simple ones, will ye love simplicity? and the scorers delight in their scorning, and fools bate knowledge.* Did men but know this call, this visitation, open their hearts, and let in this heavenly guest, would he not come in to them, and sup with them? Ezekiel spoke by the same spirit, saying, in the 47th chapter, v. 9, *And it shall come to pass, that every thing that liveth, which moveth, whithersoever the rivers shall come, shall live; for they shall be healed.* Under this glorious metaphor of water is figured the fulness of grace, which is treasured up in Jesus, and daily flows from him, to heal the wounds, and supply the wants of those who feel need, and make application to him; for in him all fulness dwells; from him the foundation of the temple under
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the threshold came this water, first to the ankles, then to the knees, then to the loins, then that a man might swim. Such is the fulness of Christ, that it is beyond what we can ask, or think, being without bottom or shore. The prophet Isaiah, in the the same spirit, speaks thus, chap. xlv. v. 3. *For I will pour water upon him that is thirsty, and floods upon the dry ground ; upon the barren people, the barren heart, that feels their need ; and he that believes in Jesus, shall feel the effect, a well of water springing up within him to eternal life.*—The same Prophet calls thirsty souls to this water, without any price, so freely flows the water of life to poor miserable sinners, chap. lv. v. 1. Zechariah, the prophet, by the same spirit, chap. xiv. v. 8. tells us, this living water should go forth from Jerusalem the day of Christ's crucifixion, to both Jews and Gentiles, in the summer and winter, which signifies the whole year. May we not join the Poet, and say,—Plenteous grace ! with thee is

found grace to cover all my sins: This once received, and held in the heart by faith, washes away the poison of sin, purifies the heart from doubting, and outward washings and ceremonies; ye all these shadows vanquish, when this is known, like the mist before the sun.

Jesus Christ, in the days of his flesh, John, chap. vii. v. 37, *In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink. He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water.* Believe and quench your thirst; believe and wash; believe, and feel yourselves clean, thro' his word, which he hath spoken.—Doth not his word raise the dead? open the eyes of the blind? heal the sick? cleanse the leper? and cast out devils? O my soul, love thy Saviour; walk in him; so shall thy peace be as a river, and thy righteousness as the waves of the sea. Well saith the Apostle, the grace of God
that

that bringeth salvation hath appeared unto all men; teaching us, that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world. This is the one business of the Christian; and this spirit, in every real Christian, inward and outward, speaks to sinners, saying, "come." The same language is the deportment of the church, or whole body of christians; or the bride, they say to sinners, come; and those, whose ears are just opened, may say to sinners, come; and those that are a thirst, come; and whosoever will, may come, and take of this water of life freely. How rich the infusion! How extensive is the plenitude to all men! O sinners, receive it; and see that none of you receive the grace of God in vain. Plentiful as it is, see that none of you out-live this grace. Remember the author and giver of it! He hath said, my spirit shall not always strive with man. He that neglects, or rejects, this grace, rejects Jesus; and he that re-

jects Jesus, rejects the Father's mercy against his own soul; whilst he that receives the grace, receives Jesus and the Father, for they are one: and the trinity of God dwells in the soul.—How wonderful is this union! *In that day ye shall know, that I am in my Father, and you in me, and I in you.* John's Gospel, ch. xiv, v. 20. By the ordination of God, man and woman was made one flesh; so by the ordination of the same God, God and man is made one spirit. O blessed Lord, dwell in my heart richly by faith; that I, being rooted and grounded in love, may comprehend, with all thy Saints, what is the length, and breadth, and depth, and height, and know thy love, which passeth knowledge, and be filled with all thy fulness, according to thy promise; and thy spirit teaching, that being led by thy counsel, I may be received into thy glory.

I have observed being called to Harrogate, and preaching in the Assembly-Room. I had been there before, and in my

my journey the first time, passing thro' Pannal, a gentleman seeing me come, called out to me to stop, saying, I will go with you. I felt in my mind as if I did not choose his company; but he desired he might go with me, saying, I am constable in that district, and if any disturbance happen, I will make peace. Hearing this, it appeared a providence. His horse being ready saddled, he put on his top-coat, took his short staff, with the king's-arms upon it, and we set out together. When we arrived at the place, it was like a fair, although it was the Sabbath. I stood upon some steps at the end of a large granary, commanding the whole multitude. A mob of both men and women immediately came, making a great noise. I was informed they had their pockets filled with penny loaves, to throw at me. But before they engaged in their aim, my companion demanded peace, and insisted on their good behaviour. The men seemed all of the baser sort, and bid
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the constable show his authority. He immediately pulled out his short staff, and in the King's name demanded peace. Upon this, all was quiet, and we had a peaceable meeting, and the word seemed to find its way to the hearts of all present.

I have attended many on their dying-bed, who would not own me when in health, some of which I have reason to believe died in the Lord. I do not speak this to cause the reader to put off repentance to a dying-bed, if he hath not yet repented, for for altho' the Lord calls some at the eleventh hour, yet it is dangerous to sin, and flatter ourselves with future repentance. Sin is of a hardening nature, and who can tell what time he shall have allotted him; or who dare say that grace shall be offered. This may be thy last day; or the last call by mercy; or the end of the spirit striving; for he hath said, My spirit shall not always strive with man: and if his spirit be wearied of striving with thee, and his patience wore out, and the Lord swear thou shalt not enter into his rest, it had
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been better for thee if thou hadst no being, than have thy being with apostate spirits, which will as certainly be thy portion as thou art in being, if thou doth not repent, therefore yield to conviction : to-day if ye will hear his voice harden not your hearts.

I have been united with these people called Methodists since the year 1762, and had I the time to live over again, I would not be disunited ; for there is no sect, or body of people, I have met with, that have the discipline or privileges which these despised people enjoy. Unto what set or sect of christians can you go, to enjoy what you profess to believe—in the Communion of Saints ? And what set or sect of people have been of so much use to carry the sound of the Saviour's name into a blind world ? Or what is the use of one, set over a congregation, to him that travels hundreds of miles in the Itinerant plan ? Can a man, who sits at home in his own house, made of brick, and warm, be a judge of those that are made of stone, and

and others that are made of mud? The difference, in appearance, feeling and utility; like him that sees and knows the nature of them all. And altho' I have been tried many times, and by many who are called Methodists, yet grace hath taught me to forgive. Stones rubbed one against another make the closest joints in a building, so the grace of Jesus sanctifies our rubs, and makes our union the closer. Satan hath made use of all sects of nominal christians to oppose, and they have united to persecute them, like Herod and Pontius Pilot; but this only proves to whom they belong, and that the disciples are not to be above their master; and if he can get any of these picked out from amongst them, that will be his dupes, satan then plays the game with the vassal, as this is his last shift; for when all his schemes did not answer to overturn Job's faith, he at last set his wife to work. And Judas, who eat at his Lord's table, and dipped his hand with him in the dish, was the

too

tool in the hands of satan, and the most likely to betray his master. The chief enemies of the church of Christ, and the most subtle, are those that go out from amongst us; but it hath not appeared that they have bettered themselves; and how shall such be useful to others? I do not say all are christians that are called Methodists, no more than all were Israel, that were called Israel's: but all that live in the spirit of Christ, and walk in the spirit of Christ, are Christians; and in this spirit may I live and walk to the end of my pilgrimage.

Reader, if thou reap any benefit by reading what is here related, I desire that thou will give God the glory; for it is not the instrument, but him who can use it, that deserves the praise; wishing thee to prosper in all the christian graces, and to obtain an admittance into glory everlasting, through Jesus Christ, I remain thy servant, and well-wisher in the best of bonds,

R. BURDSALL.

H Y M N.

I.

NOW Christ he is risen, the Serpent's head is bruised,
Our Debts are forgiven and Sinners excused;
Repentance and Forgiveness is preach'd and believed,
The Sons of the Alien's the Gift have received;
The Sinners who in darkness and death were surrounded,
Now speak of a Light, while the wise are confounded.

II.

The voice of free Grace is escap'd to the mountain,
For Adam's lost race he hath open'd a Fountain,
For sin and uncleanness and all our transgressions,
His blood hath flow'd freely in streams of salvation;
Confess and believe and your sins are forgiven,
Your Earnest receive of the Kingdom of Heaven.

III.

Our hearts fill'd with Praises, our mouths with Thanksgiving,
We owe as our Duty to the King of Heaven;
The Father, the Son, and likewise the Spirit,
The great Three in One, we are sav'd by his merit;
Hallelujah to the Lamb who hath seal'd us a Pardon,
We will praise him again when we pass over Jordan.

R. B.



ERRATA.

Page.

- 7. line 9. instead of council, *read* counsel.
- 14. l. 11. instead of loose, *read* lose.
- 40. l. 7. instead of appitite, *read* appetite.
- 45. l. 13. instead of Peter, *read* Philip.
- 84. l. 16. instead of bed, *read* chair.
- 139. l. 2. instead of sew, *read* sue.
- 164. l. 22. instead of not, *read* shall suffer persecution.

